JULY, 1960

THE UNITED CHURCH

OBSERVER

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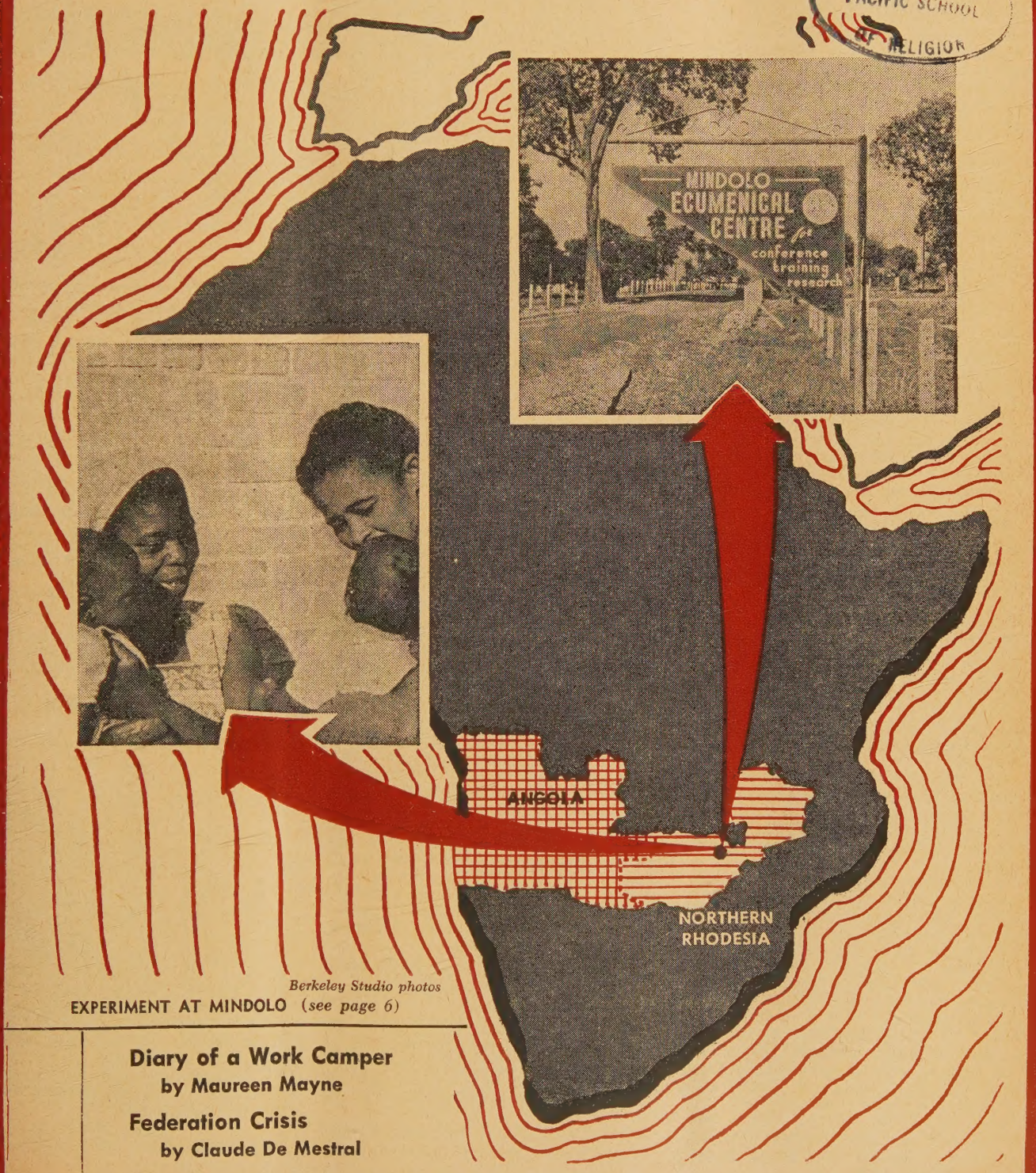


Berkeley Studio photos

EXPERIMENT AT MINDOLO (*see page 6*)

Diary of a Work Camper
by Maureen Mayne

Federation Crisis
by Claude De Mestral

Letters

Exaggerated Figures

Dear Sir: I am a former Jehovah's Witness who spent three years as a Special Pioneer in the service of the organization. I want to commend you for the publication of the two articles which recently appeared in your publication. There is, however, one error to which I call your attention. You state that the attendance at the International Assembly of the Jehovah's Witnesses was 250,000. Page 17 of the official report of that assembly states that the number was 180,291. I, too, have seen the figures you quoted in your article, but I have also learned that figures from **Watch Tower** sources are likely to be exaggerated.

Articles like those will do much to help people learn the truth.

Ottawa, Ont. Raymond Holweck.

Another Patriarch

Dear Sir: It is a pleasure to equal the claim of Trinity congregation, Oxford, and the Rev. Cliff Moase. Mr. George Grindell, an elder of Semans (Sask.) United Church, was 93 on April 18, 1960. He was our clerk of session up to January. He assisted at the Easter communion. Mr. Grindell was a Methodist local preacher for 14 years in England before migrating to Canada. For 21 years before Union, he was a local preacher here and since Union has conducted and preached many services, his last at 80 years of age.

He still reads theology and grasps the meaning of concepts with a clarity that puts many ministers and students to shame. Every Sunday Mr. Grindell takes his place in church and through the week he is a steadfast help to the minister.

We, as a congregation, have been privileged to have such a faithful Christian man within our midst.

Semans, Sask. (Rev.) Don Milne.

Toonerville Topic

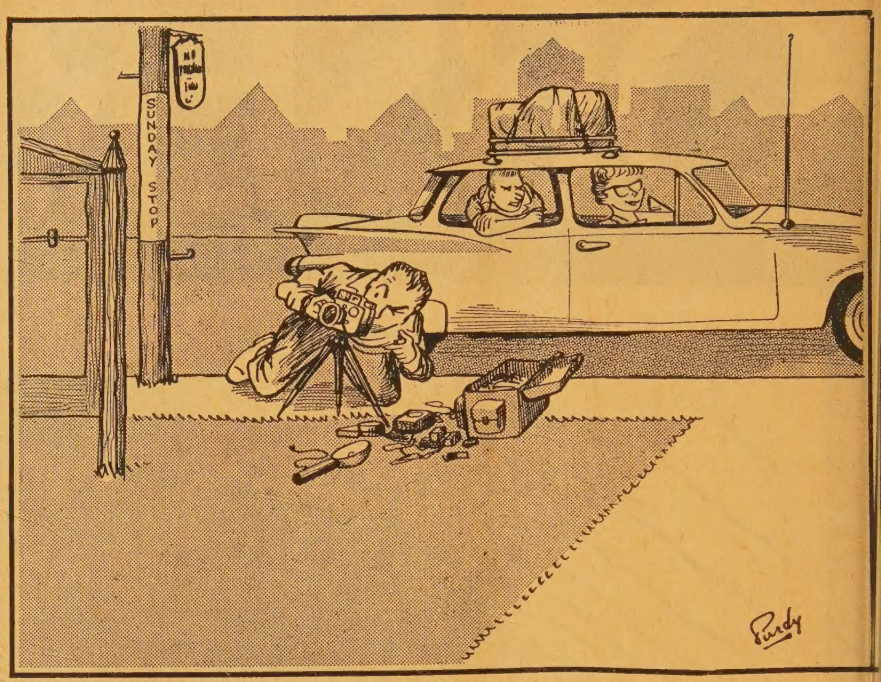
Dear Sir: . . . Usually congregations resort to the simple expedient of naming new churches after the district in which they live. In our area it looks as if we are going to have an East Gwillimbury Heights United Church and a Regency Acres United Church. Goodness knows what next.

Are there not better names for the church of Jesus Christ than the fancy of some community sub-divider? . . . May we suggest, sir, that you institute a contest for suitable suggestions for church names. . .

Also, may we question the appropriateness of naming our congregations for the saints? What saints does the United Church recognize? And what saints are not on our roll? Do we acknowledge saintliness at all? Or does not the scripture say that we are all saints? Cannot we find something more particularly suggestive than St. Paul and St. John? Dr. A. G. Reynolds affirms that we have as much right to St. Patrick as our brethren in another denomination! Who will risk the wrath of Rome?

There are resources in our Protestant traditions, in the biblical virtues and personalities, in the Canadian historical scene, in Christian doctrine. But are there not possibly new untapped sources for significant Christian names? Let us find something new and relevant, and truly inspiring, or we shall find ourselves saddled with scores of Friendly Acres, Apple Orchard, and Purple Point United Churches all across Canada.

Aurora, Ont. (Rev.) John Morris.



"Some holiday! Two weeks gone photographing other men's churches!"

Unfortunate Words

Dear Sir: A bit of strange, unfortunate terminology was included in the programme just recently of one of our Ontario United Church Conferences in announcing the daily agenda of its sessions for this year. A period was set aside to hear presentations of the work being carried on by "outside organizations." This term, we presume, referred to auxiliary organizations of the church.

Does the phraseology used indicate an element of truth on the trend of our church today in its attitude toward the efforts of organizations that are surely within it and a part of it? Is its limited support of one or two of these societies at least just a gesture of aid to bodies which it no longer considers as integral factors in the overall mission of the church? Our church cannot overlook its responsibility to nurture those efforts for social righteousness which it originally sponsored. If such efforts are "outside," our church is failing in an important phase of its responsibility.

Toronto, Ont. Norville E. Luck.

More Psychic Study

Dear Sir: The response of Mr. J. C. Horning, in your pages, to the idea of psychic study, is, I believe, based on a misconception of this subject and its relation to the Christian doctrine of survival.

Psychic study, as I understand it, does not necessarily prove immortality but it does go a long way in affirming th basic spiritual import of man which i so much needed in this era when lif is progressively being externalized an emptied of much of its deeper spiritua meaning.

Those of us who have studied th writing and extensive experiments of D Joseph B. Rhine of Duke University, an of others who have proved this significar field of study, have found this subject t be of far-reaching import. The fac which such psychic study reveal a important to every serious student c religion and the spiritual life.

It may well be doubted whether psych studies prove survival but it certainl does offer a limited measure of assuranc of our Christian hope that man in h essential nature is a part of the eterna order of things.

Milwaukie 22, Ore. John H. Bate

Patient Anglican

Dear Sir: In your June 1 "Observ tions" you suggest that as regards t doctrine of the ministry, "the Anglic Church is divided within itself." submit that the basic Anglican teachi on this subject is quite definite a has the common consent of Anglic Churchmen. . .

The unanimous adoption of t renewed Prayer Book last Septemb demonstrates that the Anglican Chur of Canada is united in acceptance of t teaching on the ministry. Individu there may be who have not yet embrac it, but they cannot be considered rep sentatives in a church whose Prayer Bo is normative. Others have difficult with other fundamentals of the faith. all such persons the church patien commends its historic teaching for th ultimate acceptance.

(Rev.) Donald M. Land
Fort William, Ont. Assistant Cura

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OBSERVER

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IN THE NEXT ISSUE

Pine Hill Theologs

The Student Migration
by GEORGE MORRISON

The Gravenhurst Story
by A. C. FORREST

Observations

ROAST MINISTER FOR LUNCH was a catchy phrase we overheard in a far-west discussion about the ministerial shortage. One brother claimed that too many sons of leading laymen were prejudiced against the call of the church because they heard too many dinner-table discussions on the minister's mistakes. The shortage seemed to be the number one concern of western conferences. (see p. 5.)

● STUDENT MINISTERS and their summer fields will be a story in next month's issue written by the Rev. George Morrison, who heads up the work for the Home Mission Board. About 250 student fields are manned for 20 weeks or so by young men and women from the colleges of the church. Mr. Morrison says he never asks a minister about his own mission field days without seeing a bright light flash across his face.

● NOTHING IN THE WEST impresses us more than the lovely trees of Winnipeg's residential areas. But we couldn't help remembering in our recent visit to Manitoba Conference that 23 years ago in that now booming and prosperous city student ministers could hop off the train and buy a cup of coffee and a doughnut for a nickel. One Pine Hill student, who started home from his field on a motor-cycle that broke down, found himself in Winnipeg with enough money for a day coach ticket home, and 30 cents. He spent 15 cents on two dozen doughnuts, he claims, and ate them all the way back to the Maritimes.

● THREE PLEASANT EXPERIENCES reminded us last month of something basically good about western Canada. At the wide doors of a great stone church in Saskatchewan a friendly lady hobbled over to us at the conclusion of the morning service. "I'm lame today," she said. "Rode the tractor all day yesterday and got myself all crippled up. Do you know my son?" And she named a minister. "I'm going to stay off the tractor tomorrow and get rested up. I want to go to the ordination service."

● AT A COLLEGE PARTY we met a dean of an important faculty in a fine university. He told us that he worked for ten years as a hired man on a prairie farm before he could get on with his education. And never in that time was he made to feel that a hired man was socially or in any other way of less importance than his boss. Which, of course, is Canadian.

● ONE NIGHT IN A TOURIST CAMP we were privileged to sit on the floor and eat and sing with about a dozen ministers and some of their wives who had come to conference. They were beating the budget by sharing cabins and consuming food brought from home. Outsiders got invited in after evening sessions to eat, sing and converse.

THERE WE LEARNED the answer to a question that we are often asked. Why don't congregations sing like they used to? On Pentecost evening without benefit of hymn sheets or hymn books, without even a tuning fork, we sang and sang. We had harmony. We sang descants. We tried new tunes with old hymns.

IT'S THE SORT OF FELLOWSHIP you find from Bonavista to Nanaimo wherever ministers and their wives gather. They have it in Dondi and N'Dola and Naparima, too. People who love their hymnaries and practise their singing, can sing. But—and this was the inspiration we got sitting there on the floor—people who go to church once a Sunday when they feel like it and don't practise enough, can't.

● McDOUGALL CHURCH, EDMONTON, where General Council will be held next September, is a "singing" church. We suspect the organist and choirmaster have something to do with it. But the large Sunday evening congregation begins its service with a period of singing. And there is a happy atmosphere we can't quite describe that seems to evoke noises from even tone-deaf worshippers.

WHO KNOWS IT MAY have something to do with the fact that McDougall now has ten candidates for the ministry, including a father-son combination. Two reasons we often hear given for poor singing are that the minister won't choose enough of the "good old hymns" by which is meant the hymns learned in Sunday school. And, they say, organists play too slowly. We are fearful that too many organists do play in funeral homes during the week and on Sunday morning forget where they are.

Editorial

New Canadian Ministers

WHEN the wife of a newly arrived Scottish minister asked some friends where she could find a good weekend joint, they knew what she meant and smiled a little when they suggested she go to the United Church butcher on the main street. But on two or three occasions her husband's use of British phrases spread a grin over the faces of the congregation. For words that are innocent in one English-speaking country, may have vulgar meanings among the school boys of another.

This learning a new language is only a minor difficulty confronting ministers who have come from other lands to serve the United Church. The history, culture, the local taboos all have to be learned, too. Not the least of them is understanding the administration and organization of a large, young, widely spread church.

We are very grateful for these new ministers who are coming to us regularly. Last year we received 16; seven from England, five from Scotland, and one each from Ireland, Australia, U.S.A. and South Africa. Among them we number many of our most effective ministers and college professors. But there are some in the United Church who feel more could be done to help them adjust when they first arrive.

B.C. Conference wants all newcomers to be at the disposal of the church wherever its needs are greatest, for the first two years, the same as ordinands. The belief is that two years on the frontier helps prepare a minister for his work. We believe they need preparation for the frontier, too.

Halton Presbytery has sent a memorial to General Council making some suggestions to help orientation. It deserves careful consideration. We would like to suggest this: that some sort of short course or conference be set up in a central place. The men could receive a few lectures from college professors, perhaps even meet some of the board secretaries and others from whom they will be receiving letters in the years ahead. The course should include some consultation with brother newcomers who have preceded them.

We are loath to make suggestions which will add to the work and expense of church administration. Committees and committee meetings and conferences seem to proliferate in the United Church and some of them we fear, dissipate our funds and our energy. But the effort expended on preparing new ministers from other lands for their new work here, will be very small compared with the time and cost of educating and training men from our own ranks. And small, too, compared with the contribution we expect from them.

THE LUST FOR PROFIT

LARGELY because other large Canadian churches so rarely speak up on the abuse of the liquor traffic, the United Church is sometimes accused by its peace-loving members of hitting the liquor interests too hard, too often and too low.

In the U.S.A. where intemperance, highway slaughter and crime related to alcohol is an even greater problem than here, a number of influential churches instead of backing away from a distasteful fight are stepping into it.

The harshest words we have read on this subject emanated from the Methodist Church's Council of Bishops recently. This was said of America's liquor industry:

". . . nothing but an economic and moral parasite, consuming manpower, dissipating enormous quantities of food grains in a hungry world, and dispensing poison to the bodies and souls of men.

"Its billions produce nothing of positive value, its tax revenue is only a sop in return for waste, and for every tax dollar from liquor five must be spent in the futile effort to salvage the wreckage it causes, in law enforcement which it undermines and in caring for its victims.

"We must recognize that we confront an enemy that knows no pity, an entrenched evil that in its lust for profit has never yielded an inch except it has been driven back by an outraged and determined citizenship.

"The time has come when the clamor of the minority insisting upon their assumed right to buy and consume beverage alcohol when and where they please must be vigorously resisted by a majority who demand their right to a degree of safety on the highways, to freedom from the hidden tax burden caused by liquor, and to protection from liquor-induced crime.

"It is unworthy of us to believe that the liquor traffic is so powerful that its death-hold cannot be broken. A return to a crusading spirit in Methodist pulpits and among Methodist laymen could be a decisive factor in the effective restraint of this unmitigated evil."

SHAMEFUL DENOMINATIONALISM

THESE columns often criticize the United Church. Good taste usually inhibits criticism of other churches.

But across this country, especially among young people, we find impatience with churches that talk glibly about church union and co-operation but practise competition.

In a world where hundreds of millions still do not hear the Gospel, Canadian Protestants erect churches across the street from each other, and fill our small towns with more denominations than the people need or can support. The United Church is not without its faults. But it has demonstrated its faith in church union and is always ready to co-operate. Winning followers to Jesus Christ is more important than increasing the membership of any particular church. But some denominations act more like a big company with branch offices than like part of the body of Christ.

OBSERVER
JULY, 1960

An Editorial Travelogue

Through Western Canada

THE great majority of the three thousand ministers of The United Church of Canada have served, in student days, on summer mission fields on the Canadian prairies. And most regular sermon tasters have listened to homilies punctuated with illustrations which begin, "Now when I was in the West. . ."

For Western Canada is predominantly United Church, and is the place where church union was born. When Methodists, Presbyterians and Congregationalists united to form the new church, some three thousand congregations, great numbers of them in small places in the West, had already united in local community churches.

But the West has never been able to produce enough ministers to fill its needs. And across its broad prairies, through its Indian reserves, or its beautiful communities of the coast, the pulpits are filled by ministers from the East.

The depression and the drought, strangely enough, contributed to the strength of the United Church, especially on the prairies and in the homesteading areas of the north. Subsequent to union, the United Church had a surplus of ministers. It also had a great faith in its future.

So when drought and depression drove other pastors from the plains eastward, the United Church kept its men on the field. Despite the fact that many of them were underpaid, and their self-supporting charges had to receive grants, they carried on.

Prosperous Prairies

But the Western picture has changed.

For those whose first glimpse of the prairies was through a train window during the depressed thirties, the appearance itself has changed greatly.

In those days Russian thistles rolled across the fields where golden grain no longer waved in the sun. Dust blew down the streets of Regina and Saskatoon and coloured the sky far to the north where the homesteaders had resettled on quarter-sections costing $10.

Now it is different. Last month, prairie fields encouraged by heavy winter snow and spring rains, were turning green with young grain. Long strips of summer fallow alternated with the seeded fields, a symbol of wisdom in farming. Brimming irrigation ditches slashed their way across the land.

Through Southern Alberta, travellers could see hired Indian families out thinning the sugar beets, and little Indian children playing beside their tiny cabins.

Big hares, startled by the speeding dayliners that have replaced the passenger train, dropped their white tails like the back-board of a panel truck and took evasive action across the fields. Young white-faced calves romped away, and big Hereford bulls looked at the train, too bored and too fat to move.

Neat farm buildings, protected by straight rows of planted poplars, rode the distant horizon, and brightly painted farm implements were parked at the edge of great fields. Tractors moved as long as the long day lasted, and at the station stops, big cars and new trucks, and whole fields of implements, symbolized the prosperity of the West.

Ducks Unlimited

Ducks swam with their young in sloughs, confident that if things dried up *"ducks unlimited"* would come with nets to catch the babies and take them to wetter fields.

In most western villages, three or four elevators rose against the sky, advertising their advantages in big letters. And if the traveller wondered why there were so many elevators, he wondered, too, why there were so many small churches in the villages in the land where church union was born.

It was not so noticeable in the prosperous Western cities, but even there you find fewer ministers than 30 years ago. Even Winnipeg with all its boom, has fewer ordained ministers in the United Church than in 1930.

But it's out in the smaller places that the church of the West is in trouble. Last month, as we travelled from conference to conference, it was obvious that the people of the United Church were concerned, and even a little frightened, about the shortage of ministers. The settlement committees sat hour after hour with long lists of vacant churches, and short lists of available ministers and new ordinands.

The shortage inhibited every field of work. In all the conferences we noted more interest this year in overseas missions. But one could not quite avoid the question: how can we send them abroad, and neglect our own people?

Concern and enthusiasm for the missions of the north was particularly noticeable in Manitoba. But where were the men to do the job the church wanted done?

Overworked ministers in large city churches sometimes have as many people under pastoral oversight as there are in whole rural presbyteries, with many congregations hesitating to ask for the assistance they need. One could sense a sharp criticism of boards and departments of the United Church that had increased their staffs in Toronto or on the field with ordained men.

Some conferences asked for a complete study and survey of the needs. In British Columbia we were impressed by the time given to reports from each presbytery, and by the quality of such reports. A number of them were given in old country accents, for B.C. has filled many of its pulpits with imports from abroad.

But glowing reports about increased givings to the M and M or an account of some building enterprise were greeted with silence. A report concerning new candidates evoked spontaneous applause.

One Town, Ten Churches

One of the obvious problems of Western Canada received little attention from the conferences, but you cannot escape it as you travel the country. "There are ten churches in that little town," a trainman said to a traveller, as we speeded through a prairie hamlet. Replied the traveller, "Isn't that a shame!"

In Edmonton, 160 churches advertised on the church page of *The Journal* inviting strangers to church. The Southern Baptists, Missouri Lutherans and others of which we have never heard compete for the support of Albertans in that

(*Continued on page 28*)

A widowed school teacher from Saskatchewan and her African woman partner head up a new . . . .

Experiment in Mindolo

By MARJORIE MACDONALD

THERE was great excitement in the Central African township of Kalulushi a few months ago when Ba Mary NyaBanda left for four months at school. The session of her church had sent an application and £1 to the Mindolo Women's Training Centre. When it was accepted her husband agreed to look after the older children, while she took baby Grace with her.

When Mary set off with her husband on the road to Mindolo, 23 women from other African townships started their journeys, too. They comprised the new 1960 class.

At the centre, Mrs. Essie Johnson, Canadian WMS missionary, and Mrs. Monica Makulu welcomed Ba Mary and the others. A third member of staff, Mrs. Mary Sikaneta, helped them settle into their new homes.

The Old Life Gone

The Women's Training Centre is part of the larger Ecumenical Centre at Mindolo, a section of Kitwe, a town set in the heart of the Copperbelt, the copper-mining area of Northern Rhodesia. Here there are 40,000 Europeans, as well as half a million Africans who have come from as far away as a thousand miles to work in the mines. They are housed in great compounds in each of the six mining towns. People of different social backgrounds and different language and tribal groupings are all mixed in a confused new pattern of living.

Gone is the old village life based on family relations and regulated by the sun and the seasons. The new life is governed by the mine whistle and the rules of the compound manager. It's a life in which a money economy is basic.

For the wives, the transition from the tribal village to the mining compound has been costly. In the village the woman's part was clear. She worked in the fields and when the harvest was gathered in she was responsible for its wise use throughout the year.

In the towns, however, her position has deteriorated. She no longer has her pounding rock to crush the corn, no longer a share in the work in the gardens, for there are none. Her husband earns the money and is often reluctant to give the woman a share for household expenses. With little part to play in the new urban life, and with little real responsibility, her dignity is threatened. She is seeking desperately to recapture her place in the sun.

To Help Women

In the Mindolo Women's Training Centre, set up in 1958, many women are finding the answer to this need.

Ba Mary NyaBanda was shown the little thatched house where she was to live. Baby Grace was soon happily playing with the other babies in the crêche where they are cared for by Ba Rhoda, a former student who is crêche mother. She has had training in child care.

Ba Mary and her colleagues follow much the same programme laid down for the first experimental class. When it was set up no one knew whether the women would come or if the WMS at home would support it fully.

> One African writes:
> "How I wish I was one of the 30 husbands who lost their wives the first day of March. Not because I envy cooking for four months, but because there is such great need for women to lead . . . I wish my wife would be one of your trainees."

These doubts were soon dispelled. The WMS continued its interest and financial aid, and immediately the news was out applications began to pour in.

"This was to be more than a domestic science school," explained Mrs. Johnson. "It was to teach Christian leadership and Christian family life."

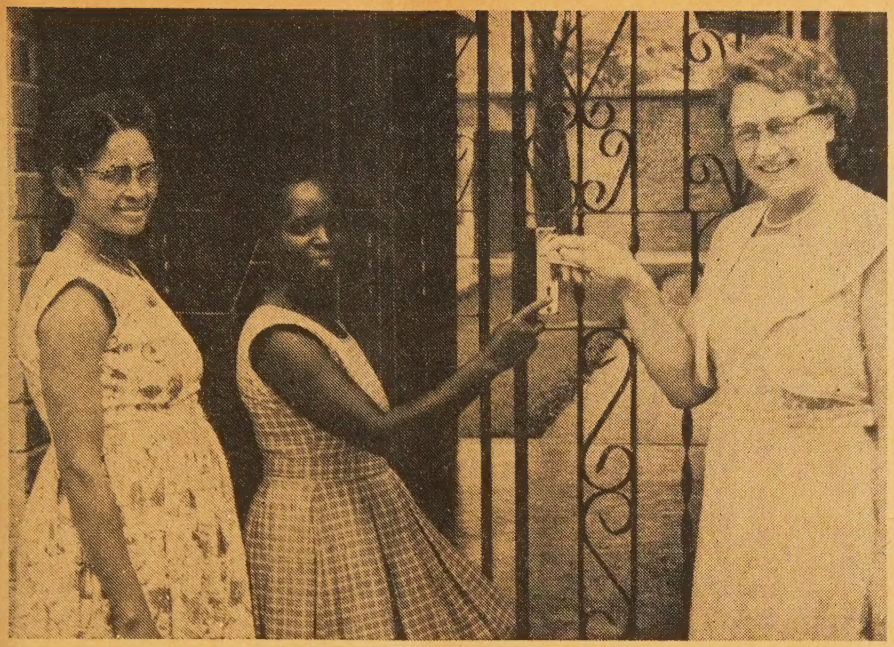
Afraid of Bunk Beds

In the first course the women were housed in a two building community of four rooms each. There were two double bunk beds in each room. While crowded, the women didn't complain. At first it was difficult to persuade them it was safe to sleep in the upper bunks and night after night mattresses were pulled to the floor. Finally guard rails were put up and the women felt safer.

Ba Mary and her friends were deeply interested in the new houses being built in a large semi-circle in front of the teaching block. They have been made possible through the "Gifts for Building Advance" of the WMS. When completed there will be eight semi-detached houses, each with two bedrooms, a living room and a bath. There will be accommodation for 32 students, and in the larger quarters there will be room for the husbands to come during the term to share in the special courses for Christian family life.

The women at Mindolo do all their own cooking on a small budget of 28c a day. The staff had to do some figuring to work out a nutritious and varied menu.

The very young children have porridge, soft meal, a little meat relish and milk bought from a special milk fund started by Kitwe friends. The women have porridge and tea for breakfast; soup, Bwali and meat cooked with fresh



Mrs. Makulu, Mrs. Sikaneta and WMS missionary Mrs. Essie Johnson open new doors to Mindolo Ecumenical Centre's . . .

vegetables for dinner, and rice or samp (crushed mealies) with vegetables and meat for supper.

Varied Course

The Mindolo course includes classes in Bible study, sewing, knitting, cooking, health, nutrition, budgeting, case work, housewifery, mothercraft, training for leadership in church and community, English, arithmetic and Christian education in the home.

Once a week the women go to the African communities in the Copperbelt area and give leadership in the organizations for women and girls (they are particularly good as leaders of girls' groups, using a programme based on CGIT).

"From the beginning," says Mrs. Johnson, "every one has been amazed by the wealth of potential leadership ability."

From Saskatchewan

Saskatchewan born missionary Essie Johnson carried the main responsibility for the first course. She is a tall, dynamic person. She lived and was educated in Yorkton, took special teacher training and her ATCM in piano. Following the death of her husband in 1939, Mrs. Johnson took further work in education.

At the Toronto meeting of the World Christian Education Council in 1950, she felt called to serve the church. Later, when leading CGIT camps, she knew she must go to Africa. Her application was accepted and she took the course at the United Church Training School. Then she was sent in 1954 as the first WMS missionary to the new Northern Rhodesia field.

Mrs. Monica Makulu has shared the work from the first. When she was appointed co-principal a number of Mrs. Johnson's European friends protested. "You should not give her the title if she is not to act in that capacity," they said. They found it difficult to believe that these two women were close friends as well as colleagues and would work together on equal terms.

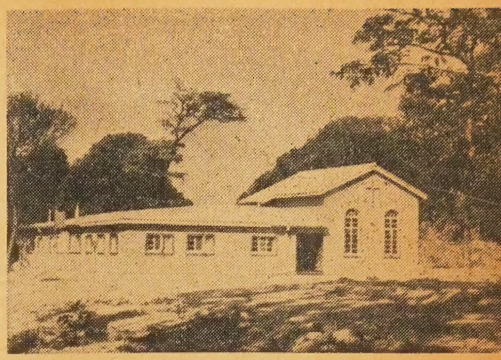
Mrs. Makulu not only proved her ability as co-principal but took full responsibility during Mrs. Johnson's recent furlough. She gives instruction in sewing, health, housewifery and mothercraft. Mrs. Johnson takes Bible study, cooking, laundry, leadership training, English, arithmetic and budgeting, and supervises the field work.

"One of the most wonderful things about these courses," the principal says, "is the strengthened family relationship." The women regain prestige. They again become important in the home. The husbands who come at the end of the courses for a weekend are briefed by Mr. Makulu. He interprets the work their wives have done while at Mindolo and explains how husbands may share in Christian family life and encourage their wives to continue study.

Husbands Pleased

It didn't take long for the men to realize the importance of the work at Mindolo Centre. A month after the first school opened one husband came to the principal and thanked her for help-

(Over)



. . . new Women's training centre

Ba Mary NyaBanda arrives at the centre for a four month course.

She joins other women for a sewing class led by Monica Makulu.

Ba Mary (right) goes out into the villages to work in churches, and tells her own neighbours about Mindolo programme.

"• • • new life to African families"

ing him "to stand on both feet." He explained that most African men walk on one leg because so few of their wives are educated, but that with learning and new understanding the women will be able to take their places beside their husbands.

The ministers put the women to work when they return to the villages. One minister addressed his three graduates. "Mary," he said, "you are to be at the girls' group tomorrow; Helen, you will go to the women's meeting; Susie, you will do Bible study. I'll be around if you need me."

Home for Weekends

Ba Mary NyaBanda will be able to help her minister. As she lives only seven miles from Mindolo she was able to go home for the weekends with her family. And as soon as she appeared the women gathered around to hear what she had been doing and learning.

Each course has its own special highlights. The second one was different from the first, but the change was so subtle Mrs. Johnson couldn't put her finger on it. It seemed that the women worked harder and were happier. They shared a real sense of fellowship. Living in a Christian community was a new venture and their joy and enthusiasm were evident.

African women say:
"We want more Bible study. We never knew before that these things were in the Bible."

The class president, at the closing exercises said, "When we heard about the new training centre we did not expect it would be a success. It is not easy for African women to live together in co-operation. We are amazed that we have learned to do so in happiness and in common concern for one another."

There were YWCA visitors from Bulawayo at that time. Writing afterwards, Miss Battye, an American social worker, said, "The spirit and atmosphere in the school were among the finest things I have seen anywhere in the world."

But it is not only visitors from afar who realize what the Mindolo Women's Training Centre is doing. Just before a course began the "Lady-in-Charge" received a letter.

"How I wish I was one of the 30 husbands who lost their wives the first day of March," it read, "not because I envy cooking for four months, but because there is such a great need for women to *lead*. . . I wish my wife would be one of your trainees for there is no single woman there from my area—next to the Congo border—where nothing but drinking and drumming is the routine from early June until late December. The food has all been spent early. Why? Because the women lack the art of competent housewifery and a leader who will be an example. Please consider my wife and let me know that I may bring her. I allow my wife to walk out. She would come with one two-year-old child."

Today graduates of the centre are doing the work of missionaries. "This is God's school," the women say, "and we are going to help him."

"The number of women trained in each course may seem small in comparison with the need for trained lay leadership," says Mrs. Johnson, "but because of their sense of dedication they are bringing new vision and new life to African families and communities."

There are two four month courses each year. The following year the two groups of women come in together for a month's refresher course. A list of questions is sent out as a guide, but the women themselves set up the curriculum for this course. Most of the questions are about leadership training.

Interest for six-year-olds

"How can you keep a group of six-year-old boys interested?" one woman wanted to know.

They can't get enough Bible study. "We want it because we never knew before that these things were in the Bible," the women say.

All training is given at the one school which is a part of the Mindolo Ecumenical Centre. Here at conferences the women meet Christians from all over the world, learn about the world church and broaden their horizons. Mrs. Makulu and her husband, Henry, a graduate of a South African university and writer of Sunday school curriculum studies, are going to Switzerland where Mr. Makulu will lecture at Bossey, the training Institute of the World Council of Churches which sponsors the Mindolo Ecumenical Centre. On their return it is hoped they will continue work at Mindolo.

Mrs. Johnson has written: "I want to tell you about what happened last week. A former student came 30 miles from her home bringing three 10-shilling notes, a gift from her husband in appreciation of what the school has done for his wife. Having had Ba Rhoda in my budgeting class I knew her husband's salary as a bricklayer is £8 a month, and here she was giving us one quarter of it!

" 'Oh, Rhoda!' I exclaimed, 'we just can't take this great sum!'

" 'But if you don't take it *today*,' she replied, 'my husband will return with it *tomorrow*. He wants you to have it because of the new life we now have in our home.'

"I asked her how she was getting along giving leadership in the church groups and she beamed as she told me all she was doing. Then she added, 'On the days I am teaching others, my husband prepares the evening meal because he does not want me to become tired!'

"That," says Mrs. Johnson, "is a miracle which only the Holy Spirit could have wrought. It is because of miracles like this that we look forward with hope to a future when Christian families will no longer be a minority, and when it will be the Christian voice that will be heard above all the many conflicting voices on the Copperbelt." ●

Two Churches

A building crashed,
Tall and slim,
From reaching to the sky.
I wondered of its whereabouts?
In what vicinity?

Supposing then—
If it had been—
Pondering uneasily
I wondered if it were a sign
Of things to be.

Two churches stood—
Miles apart—
There confronting me:
I wondered if my troubled eyes
Saw deceivingly.

One edifice,
Stark and high,
Stood stiffly pointing
Gaunt finger to the distant sky,
All by itself.

Another stood,
A homely thing,
Unassuming, warm and free
Sprawling inefficiently but
Beckoning me.

Could it be that
This is us,
Divided, miles apart:
Those who rule and those who
Pull the cart?

"Pastor Indignus"

Newton

Church orchestra finds there's a place for

Brahms in the Capital

By DON W. THOMSON*

"THE influence of informed amateurs in orchestral playing is needed everywhere — the home, the church, the school, the community and concert hall. The more demanding they are, the higher musical standards will go."

In these terms Dean M. H. Holmes of the New England Conservatory of Music strongly endorses the formation and development of church-sponsored orchestras. There is little doubt that through modern musical art it is possible to be caught up into the Divine Presence, to hear that which is more holy than the range of human speech can effectively capture.

Convictions such as these, shared by a number of musicians long associated with church life in Canada's capital, led to the formation of the Parkdale United Church Orchestra in Ottawa's central west end. The efforts of this ambitious group have had, from the outset, the blessing and active support of the pastor, Dr. Norman Coll. This worthwhile musical entity has grown from a group of 19 to 30 playing members and has won high commendation in Ottawa Music Festivals.

"An orchestra that Ottawa should be proud of. . ." "A very creditable performance. . ." "A showing of vitality and a good feeling of pace. . ." These are some of the laudatory comments made by a variety of adjudicators at these annual musical competitions in Canada's capital.

Back in 1946, Clifford Templer, ATCM, then organist and choir director of Parkdale United, saw the possibilities of forming a church orchestra. That year the first small collection of players performed along with the Parkdale Church Choir at Carleton Place United, near Ottawa. Then, as now, the organization consisted of men and women of various occupations who practised diligently and performed artistically, not from any monetary inducements, but out of a deep and abiding love of music.

Rehearse each Tuesday

Concert programmes have to be arranged having in mind the instrumentation and amount of rehearsal time available. Despite busy lives, every Tuesday evening during the musical seasons, members of the Parkdale Orchestra put in long hours of practice. Six players who performed in this unit's earliest concerts are still active in the orchestra today. They are: A. Cox (first violin), Olive Morris (string bass), W. Morris (clarinetist), Wallace Showman (second violin), D. Van Winckel (pianist) and Stuart Morris. Mrs. Ruth Young Lajoie, trombonist, is another long-service member.

Clifford Templer led the orchestra only for about a year when he left Ottawa for Belleville. His place was taken by Stuart B. Morris, then first violinist in the embryo organization. Mr. Morris possessed not only a contagious enthusiasm for orchestral art but as well, a musically gifted family.

Olive Morris, like her husband, had played in church orchestras and other amateur musical groups in Hamilton prior to arriving in Ottawa with Stuart in 1931. In those pre-war and depression days she played violin, but when her husband took over direction of the Parkdale Orchestra she was persuaded to change to string bass for which there was a basic need in the tiny group. She has played this instrument ever since.

Stuart Morris's son Bill proved to be a clarinetist of ability. In addition, their daughter Gail began to reveal definite promise as a trombonist and violinist. At present she is concertmaster of the Parkdale Orchestra. Another daughter, Beverley (now Mrs. Lloyd Hargrove) is a pianist. And three-year-old James Stuart Hargrove, in the words of his genial grandfather, "is a good prospect to fill the empty oboe chair." Bill's wife, Dian, is the librarian of the orchestra.

Tuesday, March 2, 1948, marked the first public performance of what has since developed into a series of regular semi-annual concerts presented by the orchestra with guest artists. The first selections to be played at this initial concert were the "Hungarian Dance No. 5" by Brahms, and the theme of Schubert's "Unfinished Symphony."

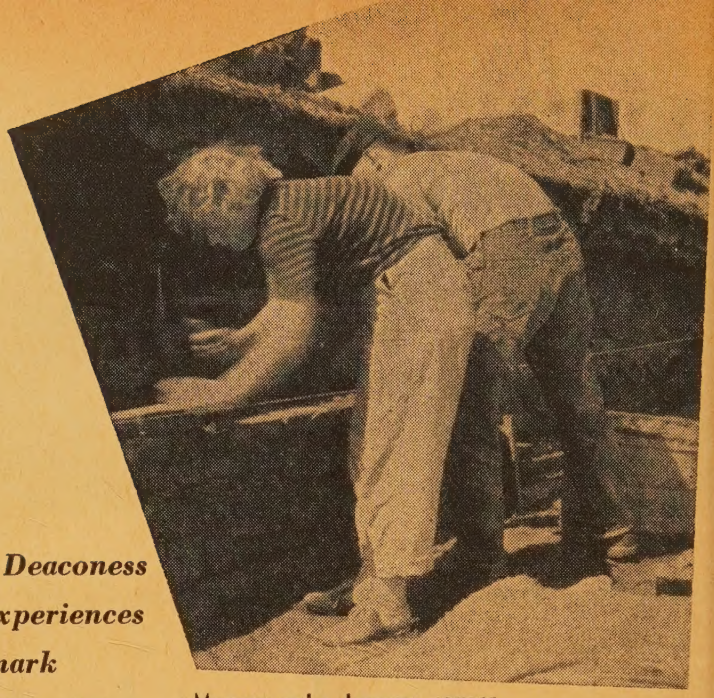
At a concert last November, the orchestra was directed by two conductors, Stuart B. Morris and David J. Andrew, ARCT. Mr. Andrew, who con-

(*Continued on page 20*)

*Ottawa columnist for the Lethbridge Herald.

Maureen Mayne's*

Diary of a Work Camper



Maureen and a Japanese camper lay bricks for a wall of a retreat house.

A Winnipeg girl, now studying at Wesley Deaconess College in Yorkshire, tells last summer's experiences at an ecumenical work camp in Denmark

July 3rd — "What will the next months be like? What is an ecumenical work camp all about?" Pat, from London, and I ask each other these questions as we travel across unfamiliar Danish countryside to our home for the next 30 days—Hellig Kors Retraetehus (Holy Cross Retreat Home) in the western part of Denmark.

July 4th—Work begins. We shall be laying bricks for the ground floor walls of the guest wing, building the stone walls of the church, as well as digging ditches for the sewage systems for the guest wing and a nearby cloister. The Retreat House is to be a centre for individuals and groups to come apart for spiritual enrichment and renewal. The cloister, already built, is for Lutheran deaconesses of the Franciscan order.

July 5th — We attend church in a nearby village, and are pleased to learn that we may all take part in the Holy Communion. Many camps are not fortunate enough to have a communion service in which all may participate. We are provided with English translations of the Mass, so we are able to follow what is happening. The sermon sounds interesting, even though we cannot understand the minister. For some of the campers this is the first experience of liturgical worship.

July 7th—First session of Bible study this afternoon. How hard it is to concentrate on Bible study when we are so stiff and sunburned.

July 8th—First of a series of evenings devoted to learning about the churches represented here. Tonight we discuss Episcopal, Presbyterian, Church of Christ and Methodist denominations.

July 11th—The first week of work is finished. One ditch is almost ready for the drainage pipes. We have dug about 8 ft. deep, 4 ft. wide and 50 ft. long. Laying bricks turned out to be more difficult than it looks. How do bricklayers get them so neat?

July 14th — The Danish hospitality we have been hearing about becomes real to us, as we are entertained by the minister and his family. After a good sing-song, we learn what is meant by "come for coffee and cakes." We hadn't expected six kinds of cake and four kinds of cookies!

July 18th—The first ditch is filled in and the sod put back on top. How much easier it is to fill it in than to dig it!

July 20th—Veronique Laufer of the Youth Department of the World Council of Churches is visiting us for a few days. It is interesting to hear of the other camps she saw in Finland and Sweden. The World Council of Churches is sponsoring about 50 work camps this summer, all over the world, where about 1,000 young people are building churches, playgrounds, homes for refugees, community centres, or helping to repair flood or hurricane damage. The

Miss Mayne is a member of St. Stephen's Broadway United Church, Winnipeg, a past president of the Manitoba Conference YPU, and a former secretary in the Home Missions office in Winnipeg.

Work campers gather outside the little church in Hojmark, Denmark, for morning service and High Mass. They were given English translations.

At the end of a day's work, the group gathers atop an ancient Viking burial mound to sing folk songs and hymns. They represent six nations

young people pay their own travel costs and maintenance as well as give their services voluntarily.

July 21st—This afternoon we have a lecture on Danish history and on the philosophical and religious movements that have done so much to mould Danish life. In the evening we are invited to Skjern to a meeting at the YMCA. About 100 young people are gathered there to tell us something of Danish youth work and to learn about our camp.

July 23rd—A sad farewell as Jan leaves for Holland. He has been called home to appear in a military tribunal to defend his pacifist stand against military service. If he is not successful he can be imprisoned for refusing to serve in the army. Our prayers go with him.

Ditch-digging today is accompanied by hearty discussions on pacifism. By the time the second ditch is finished we should have settled most of the world's problems.

July 24th—Discussion tonight is on the Greek Orthodox Church and The United Church of Canada — a curious combination for the discussion, the oldest and newest denominations represented at camp. I am grateful that many questions are asked, that campers are interested in our United Church.

July 25th, 26th—A bus excursion to North Denmark, visiting many industries and scenic spots. In the evening we have an ecumenical meeting in one of the rural communities, in which we tell the congregation there about the work done at our camp and about the ecumenical movement. We are billeted on farms and all enjoy this opportunity of sharing life in a Danish home.

July 27th—Evald, our camp director, has let us sleep in an extra hour this morning — until 7 a.m. These straw mattresses are very comfortable when you are tired.

Discussion this afternoon and evening is about Holy Communion, first as a study of the Gospel story of its institution.

Evening worship takes a different form tonight. Lorena of the American Church of Christ (Disciples) has prepared a worship centre in the House Chapel, a little room Pastor Rabjerg has furnished for his own devotions. She has placed work gloves and a RSV Bible in front of the crucifix on the altar. As we stand singing Kum Bah Yah, we are even more aware that worship is in the work of our hands as well as in the words of our mouths and the meditations of our hearts. The crucifix does not seem out of place to me, nor do the work gloves seem out of place to a "high church" Lutheran.

(*Continued on page* 18)

R. S. Lederman* asks

Are Church Camps Worth While?

Poison ivy, homesickness, loss of sleep, cuts, blisters . . . they are inevitable in camp life

THE church spends a fantastic amount of resources and energy on summer camps — boys, girls and young peoples. Are they worth while?

Par for the course at any boys' camp (and it could also apply to the others) would include: three cases of poison ivy, usually caught by the fellows who like swimming best or who claimed to be immune; one swimming cramp which makes its owner the centre of attention for a deliciously long time; a half-dozen cases of homesickness, usually disguised as indigestion, and an equal number of indigestion cases mostly caused by plain pigishness; three campers losing their voices to the complete delight of their counsellor, but alas, only for 48 hours; seven hours sleep a night despite what the schedule calls for; 10% of the campers sustaining cuts from knives and an equal number with foot injuries and blisters, all used as effectively to buy immunity from camp duties and chores.

And in addition to these, there is no place like a summer camp where curriculum materials are more ignored, or adhered to with more fatal results, no place where children can anger their parents more through the loss and disintegration of family property, no activity which, half way through, can nag a leader into saying "never again" as he plans to see a psychiatrist.

The Three Lessons

What has it all accomplished? It gives some parents a week of peace and quiet at home; it takes some boys and girls out of crowded cities into the country, but takes just as many away from summer cottages superior to the camps in physical appointments; it probably helps some boys see that ministers are human, perhaps too human, for whatever dubious value this may have; and it helps some find out that a few minutes of "religion" several times a day is not too big a price to pay for fun the rest of the time. It teaches some people how to weave plastic, or to identify trees, rocks, leaves, flowers and stars; some to learn trail signs in case they should ever get lost in the Sahara, and some to learn how to swim which some day might postpone death; some to learn how to do dishes, some, how to get others to do most of the work for them.

But do the campers learn anything else, anything of real relevance to Christian character? In many camps there is a good chance that they do. Perhaps through the programme, and in spite of many programmes, campers learn the lesson of the Tower of Babel; the lesson of the Golden Calf of Aaron; and the lesson of Jacob's Ladder.

Some Conversions

Campers have an easy time producing Babel, even if they do not know about the Tower. The meaning behind the Old Testament story seems to be this: let people become ambition-centred as were those men who conspired to rival the gods by building a tower to the heavens, and the result is babel, confusion, people who speak the same language failing to understand each other. This certainly happens at camp. For the most part, campers speak one language, or variant slang dialects, technically intelligible to the others. But they also become ambition-centered.

Watch the election for camp council representatives, the choosing of positions for the team, the rivalry to get the most attention with the funniest joke, the nastiest prank, the best answer to the leader's question or the most disruptive wisecrack. Such things, humorous and pathetic, useful and heckling, amusing and cruel, all arise from ambition and the selfishness of campers eager to be noticed and appreciated, to excel and feel superior. Thus Babel is present not only in the decible level at meal time, but in the very inner spirit of inter-personal relationships.

This is wonderful! Before the camp is over, some real conversions may take

**Mr. Lederman is assistant to the minister of St. Andrew's River Heights United Church, Winnipeg.*

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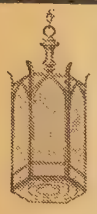

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THE BANK OF NOVA SCOTIA

place. Two rivals can fight it out—with words, track shoes, swimming strokes, ball bats and perhaps even fists to find that neither is superior, yet discover that friendship and mutual respect can be more satisfying than the assurance of superiority.

One of the gang

The only child, centre of his world at home, may at first be a centre of miserable loneliness, but gradually discover the happy self-forgetfulness of being one of the gang. The brother who comes to camp with the self-pity born of playing second fiddle to a more gifted or more favoured sibling, may have the thrill of becoming appreciated or important for himself. In the very successes of some, and in the failures of others, in the loneliness and self-pity, in the aggressiveness and ambition which produce behaviour all the way from silent crying to property destruction, a camper may discover the wonderful release that comes from accepting love and warmth from others, instead of trying to win their approval or demand their attention.

Fortunate is the camper with counsellors who can love, who can value and respect him in spite of all his successes and failures, in spite of both his co-operativeness and his surliness. Only this kind of love can destroy the Tower of Babel. And 24 hours a day with people who know enough of the love of God to reveal all selfish, competitive ambition as the ridiculous nonsense it is, can achieve miracles in leading one to the transforming grace of God.

Reapers and French beds

The lesson of the Golden Calf, campers might learn when they discover how easy it is to get a jump ahead of the leaders and take matters into their own hands. Moses, the leader of the Hebrews, was temporarily away—you might say at a staff meeting. The children of Israel started a rebellion, adopted new goals more to their immediate pleasure, but out of keeping with the original plans. This was the manufacture and worship of the Golden Calf, fun at the time, but destined to lead eventually to chaos and the loss of deeper values.

Any intelligent, spirited group of campers can easily recreate this situation, for it is not hard to outwit the camp leaders, frustrate plans and take matters into their own hands. And blessed is the camp which manages to do this once in a while for it is good for boys to have the opportunity to take things into their own hands, enjoy it for a time, then wonder if it was so smart after all. They are fortunate if a situation arises to teach them that pranks and tricks and even thoughtless unco-operativeness involve taking responsibility for leadership, and that the consequences enjoyed or suffered are of their own making. In such situations, campers may learn early that what they sow, they must also reap, and that if they choose the pleasure of the moment before long-range achievements, they should not be surprised to find only momentary pleasure — to paraphrase E. Stanley Jones.

At camp they learn that, figuratively and literally, they can make their beds —French style, with sand and water and thistles—but they will have to lie in them, too. It is much better to learn this lesson in time to apply it to choices of vocation, recreation and marriage, rather than to learn it only after worshipping an idol which destroys. Twenty-four hours a day living in a situation more or less directly dependent on his own response, may do wonders to teach a camper that he must assume responsibility for much of what life brings him, for good or ill.

Rope to hang

Fortunate indeed is the camper whose counsellors understand these things, and give him enough free rope to hang his irresponsibilities. Fortunate also is the camper with counsellors wise enough and secure enough in Christian love to let the punishment fit the crime, not serve the curriculum.

The Jacob's Ladder experience is the sudden, marvellous and frightening discovery that the God whom we first learned to know somewhere else, is here in this new place as well. It is marvellous as the realization of the presence of God must always be thrilling, but it is frightening with the apprehension the presence of God must always cause to humans like Jacob, who want to run away from honesty, integrity and responsibility.

This lesson is not taught primarily in the "God-in-the-beauties-of-Nature" line so overworked at many camps. Some sunsets *are* beautiful, and stars, caterpillars, snakes and wild flowers are *most* interesting. But what do they prove about a Christian God of Love, interested in the welfare of each one of us?

Two hours of wakefulness in the middle of the night battling pesky mosquitoes made by the same Creator should be enough to undercut the God of nature religion for any intelligent camper. The glories of nature may lead a person to meditate more on the meaning of his own life, but nature which is also red of tooth and claw could just as well lead him to the "every man for himself" philosophy, as to faith, hope

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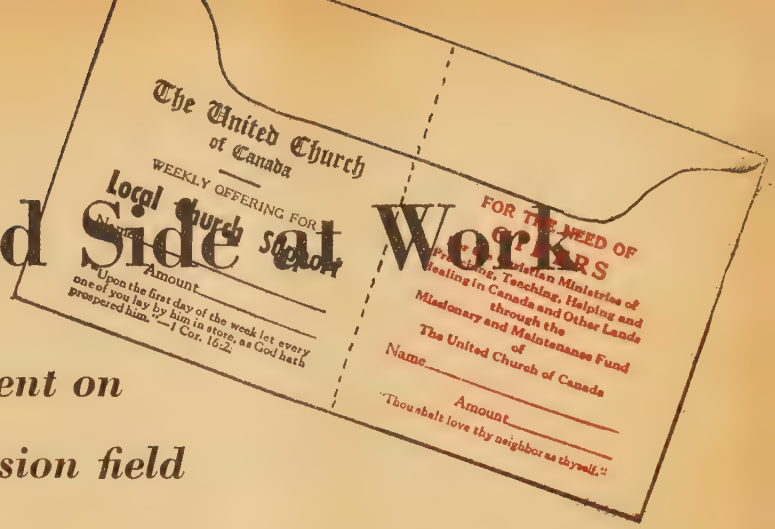
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Name
Amount
"Thou shalt love thy neighbor as thyself."

We Saw the Red Side at Work

Tropics Tour travellers comment on their visit to the Trinidad mission field

WHAT impressions do Canadians get when they see the church's overseas mission work for the first time?

To get the answers, THE OBSERVER queried the 70 people who went on the second OBSERVER Tropics Tour last March. They worshipped in Wesleyan Methodist Churches in Bermuda, saw United Church missionaries at work with the Presbyterian Church in Trinidad, and holidayed in Barbados.

Here's what some of them say of their experiences:

Hugh C. Nourse, an elder of Westmount Park-Emmanuel Church, Montreal, liked "the common touch of good hymn singing, responsive amens and a communion rail" in the two Bermuda Methodist churches he attended.

But Mrs. Lily Mooers of Fredericton, N.B., who has served on the Dominion Board of the WMS, was "a bit surprised to learn that the Sunday school of Wesley Church, Bermuda, was held in two sessions, the white children attending the morning session and the coloured children the afternoon one." However, in Trinidad she was "thrilled . . . astounded by the extent of the work done" and became very conscious of the "loyalty and respect shown to ministers and missionaries." "It impressed me that the people placed a higher value than we on Christ and his church, or perhaps they were more anxious to witness, prouder to be counted among his followers," she added.

Much to learn

"We went to Trinidad thinking that we knew something about our church's work, but discovered we had much to learn," said Miss Ruth Henderson, secretary to Dr. V. T. Mooney, treasurer of The United Church of Canada. Among her many and varied experiences was "the thrill of worshipping, even briefly, in another land with those who are a part of the world-wide Church." "I'll never forget the outstretched hands of the little children at Picton School and their smiling, upturned faces. They had postponed a holiday especially for us, and were pleased to have their school singled out for our visit. It was an example of what comes out of the red side of the duplex envelope," she concluded.

Mrs. John B. Carnaghan of Blackstock, Ont., who took her first holiday in 20 years from the farm and five children, termed it "terrific — enough memories to carry me for another 20 years! I never felt so ignorant in my life as when talking to these lovely people. The way they work when they have an opportunity to go to school, and the interest they have in bettering the conditions in their own country when they are educated!" she exclaimed.

According to A. W. Lent, of Port Hope, Ont., who has been a member of his church's session for 20 years and clerk of session for five, the experience was "thrilling yet humbling." He said it made him feel "wholly unqualified to hold office" when comparing their opportunities with his, in considering our wealth and their need, and "with their superiority in knowledge of the Bible and capable and conscientious witness."

Congregation stands outside tiny Guapo church with missionary Roy Jordison to welcome Tour members.

No ordinary tourists

Miss Alma Bole of Thorold, Ont., who says she has been "Sunday school missions convener for more years than I care to remember, and used all manner of visual aids," feels that "nothing can compare to a first-hand visit to a mission. No ordinary tourist could have seen life in the rural areas as we did," she added, "and I only hope I can effectively pass on a little of what I have learned."

"To see with my own eyes the excellent work of my friend, Miss Constance Wager, at St. Augustine's Girls' High School, is proof that missions are so worth while," commented Mrs. Betty Johnson, an American who lived in Peterborough, Ont., for many years, and has been on both OBSERVER Tropics Tours. "The little church with its few members at Guapo is a revelation of what Christian leadership can do to win others to Christ," she said.

Mr. and Mrs. Spencer Merritt, of Grimsby, Ont., spoke of a life-long interest in missions. In a conversation with a domestic science student, they enquired if she were getting ready for marriage. "No," came the reply, "my mother was married when she was 13 and has 11 children; I am going to teach."

"One thing I was very conscious of," said Miss Harriet Hinman, a member of Ryerson Church, Hamilton, "was the tone of voice of an East Indian telling

(*Continued on page 21*)

Federation Crisis

By CLAUDE DE MESTRAL

IN 1953 the British Government launched the Central Africa Federation, including Southern Rhodesia and the two Protectorates of Northern Rhodesia and Nyasaland.

Southern Rhodesia depends on both industry and agriculture. Northern Rhodesia owes its strong economic position to the Copperbelt, while Nyasaland is predominantly agricultural and poor, its main export being man-power to both Rhodesias and South Africa. The largest white settlement is in Southern Rhodesia.

From the first, African opinion has been opposed to Federation, sensing in it a clever move by the whites to retain control and power, even though they represent only a tiny minority of the population. It is only fair to state that practically all the industrial development is due to white initiative and capital. From the beginning of the Federation it was stated by the British Government that in 1960 the whole problem would be studied anew, including the possibility of Dominion status.

Growing Power

There is no doubt that the Federation is, above all, a large economic undertaking, benefiting mainly Southern Rhodesia and Nyasaland. But the chief result has been the growing power of the Europeans of Southern Rhodesia over the whole Federation.

This was exemplified early in 1959 by the hasty actions of the governors of both Southern Rhodesia and Nyasaland, under the pretext of "law and order," and the so-called "massacre plot" (allegedly planned by Africans in Nyasaland, led by Dr. Banda). Over a thousand Africans were arrested, with about 500 still in prison, and some 50 Africans lost their lives in Nyasaland, at the hand of the police. Not a single European was killed! Since then the Africans of Nyasaland have stated clearly that they will have nothing to do with the Federation, and many in Northern Rhodesia take a similar stand.

In order to clear up the atmosphere, and find the true picture, Prime Minister Macmillan appointed the Monckton Commission, including Canadian Professor Donald Creighton. Many African leaders stated publicly that they would boycott the commission, but others, including men of real standing, agreed to co-operate with it.*

While on his way to Central Africa, Mr. Macmillan stated in Lagos: "The Government of the United Kingdom has made it clear, abundantly clear, that we will not remove the protection of the British Government to either of the northern territories, Northern Rhodesia and Nyasaland, until it is clear that the expressed wish of these peoples is to enter into a full and independent federation."

Mr. Macmillan said in effect to the Europeans of the Federation: "If you want the Federation to succeed you must give greater political power to the Africans." This wise advice is aimed at restoring European prestige throughout Africa. It also reassures the Opposition in Great Britain, which has been quite critical of the whites in Central Africa since 1959.

No one can state or predict at this stage what will be the final status of the three territories concerned, even if there is little doubt that some sort of economic link is the wisest move for the two Rhodesias and Nyasaland.

Situation Complicated

The situation is further complicated by the fact that the present Federal Government of the Federation, headed by Sir Roy Welensky, sometimes appears to support a greater franchise for the Africans, while at other times it upholds the most conservative and repressive measures on Southern Rhodesia and Nyasaland.

Sir Roy seems determined to prevent Africans from looking over their shoulders to Whitehall rather than to his Federal Government. He stated that he would ask the Monckton Commission to abolish the African Affairs Board (created in 1953, but always over-ruled by the British Parliament since), to replace it by some body which would protect the interests of all races in the Federation. Commenting on this, even the solid *Times* declared that Sir Roy's proposals seemed as unrealistic as are the African demands for full independence of Nyasaland *now*.

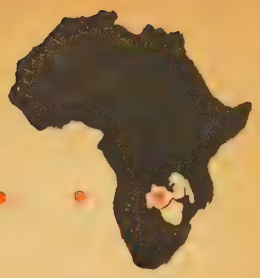
Canadian Concern

This may seem of little interest to many readers of THE OBSERVER, but as Canadians and members of the United Church which has sent many workers to the Copperbelt—we are involved. As partners in the Commonwealth, which includes such members as India, Ghana, the West Indies Federation, and Nigeria this year, we are concerned about the future of our family of nations.

Should the Central Africa Federation achieve Dominion status while remaining under the domination of the Europeans we may well see a serious rift within the Commonwealth. It is all to the credit of Prime Minister Macmillan that he had the courage to tell the South African Parliament in Cape Town, that Her Majesty's Government could never countenance the policy of "apartheid." The declaration that we are all the guardians of our brothers, no matter what their colour, is a new concept of the Commonwealth. This may well have serious consequences in Canada's future relations, not only with Africa, but also with Asia.

As Christians, members of the United Church, we have deep and solid links with Africa, both in Angola and in Northern Rhodesia. In the latter our missionaries are part of the United Church of Central Africa, which aims at integrating all Christian work. The Church of Scotland, long at work in Nyasaland, has never refrained from offering its suggestions, or protests to

**The Monckton Commission returned to Great Britain from Central Africa on May 11. Its report will be completed by September and it is expected the Government decision will be made public in October.*



he British Government or that of Central Africa.

In the Copperbelt, a courageous Methodist missionary, the Rev. Colin Morris, also with UCCA, has raised his voice towards fuller justice for all, and a more rapid advance of African franchise. For a while his European congregation dwindled, but of late his prophetic leadership has found growing support among whites. This is why the Executive of General Council, as well as the International Affairs Committee, sought to offer wise and courageous leadership to both our membership and the Canadian Government.

Roman Catholic Statement

Our Roman Catholic brethren within the Federation have again received clear direction from their hierarchy, in the recent open letter of the Roman Catholic bishops of the Federation to the Prime Minister Sir Roy Welensky: "Concerned solely as they are with the moral aspect of the problem, they wish to repeat that in their opinion the granting of additional power to the Federal Government, against the overwhelming opposition of the African people, or the giving of complete autonomy to the Federation as at present constituted, would be unjust and fraught with danger."

Far, Far Away

It is true that we are far away from Central Africa, that the situation is complex, and that we cannot ignore the fears of the European minority. But this ought not to close our minds and mouths! The United Church of Central Africa cannot grow and discharge its responsibility to *all* the people—including the overwhelming African majority, let us remember—unless it presses for a much fuller and quicker devolution of power now held almost entirely by the whites in the political and the economic fields. In its efforts towards this goal, this sister church deserves our fullest support and enlightened action. No less can be expected from our church, which is engaged this year in a concentrated study of Africa and the future of the Christian enterprise on this vast continent.

Furthermore, we ought not to lose

(*Continued on page 25*)

Church Expresses Concern To Diefenbaker and Green

At the request of the Board of Overseas Missions which, in a resolution, had expressed its sorrow and distress over "the sufferings and injustices inflicted upon our brothers for whom Christ died," the Executive of General Council forwarded to Prime Minister Diefenbaker a statement on behalf of The United Church of Canada conveying concern over the trend of events on the African continent.

"We are prompted to do so," the statement explained, "not only because of our affinity with that continent through our varied missionary enterprises there, but also because the present inter-racial issues developing so ominously in Africa have urgent and decisive implications for all minorities in every part of the globe."

The statement maintained that as a Christian communion we believe all races are interdependent, that the fundamental needs of all men are the same and that the violation of human rights anywhere is a threat to human rights everywhere; that a conflict of human interests cannot properly be regarded as a domestic issue which condemns men to servitude or to any form of perpetual discrimination—"sufferings which are all the more grievous when they are inflicted upon men because of their colour"; that it is the duty of every nation acknowledging a Christian heritage to champion the cause of the oppressed as a matter of principle; that we believe neither a nation nor even a commonwealth of nations can long endure if it is deeply divided on fundamental moral issues and declines to face them openly.

The statement further expressed the hope that on such matters as racial discrimination, Canada's voice would be heard much more significantly at the United Nations. The message ended with a recognition of our responsibility to help safeguard these same rights among our people at home.

A "memorandum of concern" forwarded to External Affairs Minister Howard Green by the United Church's Committee on International Affairs said the church felt the situation in the Rhodesias and Nyasaland is one of the more urgent in Africa. It reminded him that the United Church had 15 missionaries in Northern Rhodesia, part of the Synod of the United Church of Central Africa.

The memorandum expressed gratitude at the appointment of University of Toronto Professor Donald Creighton to the United Kingdom's Monckton Commission; stated that the Canadian government cannot, of course, inform or advise the United Kingdom about means and methods to improve the situation, but suggested that the peace and the good government of all parts of the Commonwealth are a concern of each part. It reminded Mr. Green that Canada has more knowledge of the Federation form of administration than any other part of the Commonwealth and suggested that the minister should find an opportunity of presenting the Canadian point of view to commission or colonial office.

While aware of tensions and realizing that much has been done in the way of better housing, fairer treatment and less discrimination, the memorandum called attention of the external affairs minister to the fact that the proposed Federation was not sufficiently explained to the Africans in the Rhodesias and Nyasaland and that they fear the South African pattern of Apartheid.

The memorandum stated that the United Church shares Christian concern that there should be no development towards dominion status for the Federation without the consent of a majority of the seven million Africans and 300,000 Europeans. It noted that the aim is political democracy and that the objective of Africans and their

(*Continued on page 25*)

• Dry-Rot Tolerance • Historic Covehead

Ad Lib

By J. A. DAVIDSON

WE are a very tolerant generation. Today to accuse a man of intolerance is almost as insulting to him as accusing him of not having a sense of humour. We do pride ourselves on our tolerance, our splendid broadmindedness, our easy and open and understanding attitudes toward almost everything.

But I wonder if we should be taking such satisfaction in our tolerance. And shouldn't we recognize that there are varieties of tolerance?

There is the tolerance which is one of the pillars of democratic order, the tolerance which enables persons of differing creeds and convictions and opinions to live and work together in a significant degree of mutual trust and concord. But it seems that much of the tolerance of which we are so proud nowadays is a quite different kind.

It is a petty, sentimental, shallow tolerance which has become so fashionable among us. It does have certain superficial resemblances to the tolerance which undergirds democracy, but it is more a matter of apathy than of moral vigour. It consists in easy approval of almost anything anyone does—providing, of course, that he isn't intolerant about it! It results in a blunting of the distinctions between right and wrong. It is basically immoral because it obscures all moral principle and makes all moral judgment seem intolerant.

This new tolerance can be dry-rot in our democratic order. It makes deep conviction and moral concern seem of no account: as G. K. Chesterton once observed, tolerance is the virtue of people who do not believe in anything. And it nourishes the apathy and the moral indifference which lead to moral breakdown. You all know the sort of thing I refer to: already many people in our society think that anything goes and that it is "wrong" only if you get caught. Cheat a little here—if you can get away with it. Steal a little there—if no one is looking. Tell little white lies, or even big black ones — if the occasion demands and circumstances permit. It's all part of modern life. Everybody does it—so don't you be a sucker. Don't be a moral fuddy-duddy. Be broadminded. Be tolerant. Don't let yourself be hog-tied by moral principles and moral distinctions—and don't let them hog-tie anyone else either.

A few years ago St. John Irvine, in his biography of Bernard Shaw, wrote these pertinent words: "In these times of absurd tolerance we have almost forgotten that there are things which ought not to be tolerated."

Record of Firsts

By HELEN MacDONALD

PRINCE Edward Island's well known historian, Dr. Frank MacKinnon, says, "One of the Maritime's richest resources is her history." He might have gone on to say that most of us aren't nearly as familiar with it as we should be. Actually, Maritime history is of national interest because so many Canadians have had early roots here.

In an earlier article I promised to give some of the early history of historic Covehead, which adjoins the bustling P.E.I. National Park. Perhaps you have visited there as a tourist and worshipped at St. James United, familiarly known as "The Little Church in The Wildwood."

Its history goes back to the time Dr. James McGregor, a Nova Scotian Presbyterian missionary, visited "The Island" in 1791. He inspired a handful of early settlers in Covehead to conduct religious services and to visit the sick. The congregation grew and flourished and in 1806 the Rev. Peter Gordon was inducted at St. James Church in Covehead as the first Presbyterian minister to settle in P.E.I.

His promising ministry was brought to a close by his death three years later. An item in Dr. McGregor's diary at that time reads, "In 1808 Mr. Gordon died and I went to comfort his widow and, as Mrs. McGregor had also passed away, the expression of mutual sympathy in our bereaved condition made such visits a solace to my own spirit, and in 1812 we were married."

Covehead not only claims to have had the first established Presbyterian church in Prince Edward Island but also its first Methodist Church. As if this weren't enough, Covehead also had the first road in this province. Many of the first settlers landed on the North Shore and made their way to the interior via the Covehead Road.

It was the little Methodist Church that started a mission in Charlottetown (now Trinity United Church), no doubt moved by the wicked state of this place. No less a person than "The Island's" first Protestant minister, the Rev. Theophilus DesBrisay, Anglican minister of Charlottetown, when he arrived in 1775 termed "Charlottetown too wicked a place to bring up a family." He moved to Covehead and was an early commuter, riding horseback some 11 miles to and from Charlottetown to attend to his ministerial duties. Today as we work towards union with the Anglicans, it's worth noting that back in the 18th century when Dr. McGregor came to visit he was warmly received by Mr. DesBrisay, who gave him the courtesy of his pulpit.

To return to St. James United Church at Covehead. Their second minister was the Rev. Edward Pidgeon, grandfather of the first moderator of The United Church of Canada. One of the later ministers there, the Rev. Thomas Wilson served this congregation for 36 years and retired only recently. He saw the church into Union, as he says, "I was ecumenical-minded long before the United Church came into being. Last spring, Pine Hill Divinity Hall honoured Mr. Wilson with an honorary DD.

Today the pioneer spirit of Covehead is kept alive by new Canadians who walk miles to attend church. Each Sunday you'll find them with fellow members, cottagers and tourists, in historic St. James United Church.

Rev. J. A. Davidson

Mrs. H. MacDonald

Rev. S. Bole

Mrs. G. Carder

• Bread and Prayers

Caistor Corners

By SHERIDAN BOLE

ALL the big preachers are busy these days writing little books on "Communication." The chief difficulty of the pulpit, they point out, is in being understood. Are you getting through? And this doesn't mean: are you nearly finished? Or maybe it does!

Communication by the spoken word in the pulpit is important but there are other ways of communicating, and other fields. Are you getting through in pastoral visitation?

The other day I visited Mrs. Morden, one of the most loyal members of my congregation. I like her, but she has a habit of putting things the wrong way. When she greeted me she said, "Well, it *is* a *long time* since *you* have been here." Without uttering a word, I removed my hat, placed it carefully on one end of her maroon chesterfield, laid my topcoat alongside it, sat down, and looked at her.

For several moments I sat in silence, but I got through and was in complete communication with her. In that time I conveyed to her that I didn't appreciate her words (it was the emphasis) and she got my meaning all right. Words are important in communication, but not always necessary.

Sometimes I am on the listening end. There was that hot afternoon in July when I called on Mrs. Duffield, a widow who lives alone on the back street. It is my practice, in my pastoral visitation, to employ the old method of counselling; I engage in family prayers.

Mrs. Duffield that day was baking bread. It was now in the oven and I could smell the lovely fragrance. The stove stood on one side of the kitchen, and against the opposite wall was a table with a rocking chair at one end in which she sat, and a kitchen chair at the other, on which I sat. I read a Psalm and we knelt while I offered prayer.

Scarcely had I begun my petitions when I heard a sound, a familiar sound, of stove lids clinking on the stove's surface. What unseen hands could be manipulating those lids? My chair, as I knelt, was facing toward the stove, and from a habit acquired in my boyhood at family worship, I peeked through the rungs the while continuing my prayer. To my consternation and amusement, too, I saw Mrs. Duffield, who had been kneeling in prayer, now replenishing the fire from a wood box, which, like a lamb beside its mother, stood beside the stove. Having completed her ministrations, she knelt again by her chair and rejoined me in prayer.

I understood! The bread was in the oven and the fire was dying, and in such a circumstance no prayer of mine was great enough occasion for the bread not coming forth in its due time, fully baked. She had her work to do as I had mine, and she was going about her work as I was going about mine. She had communicated to me.

The art of communication is not wholly a matter of spoken words. A gesture, a look, a turn of hand may bear a message. If love and understanding are there, spirit with spirit can meet.

So I go among my little flock at the Corners, loving each one. I read the little books on "Communication." I do not diminish the art of preaching, but I magnify the art of loving, lest speaking with the tongues of men and of angels, and having not love, I become as sounding brass or a tinkling cymbal. I don't want to be either!

• Whither Women?

No Magic Formula

By GENEVIEVE CARDER

WHAT about this proposed new woman's organization? Has it a magic formula that will interest the uninterested and enlist the women who do not volunteer? It is hoped, under a new Board of Women, that a formula may be found to unite all the women of the church in the whole work of the church.

The new woman's organization isn't to be an amalgamation of the two existing organizations. It could involve every woman who is a member or adherent; those who now serve in mothers' clubs and service clubs; and those on the fringe of every congregation not now connected with any church group.

If the General Council accepts the recommendations of the commission, the new unified woman's organization will come into being in 1962.

This dream of a unified organization was born some years ago by women in the existing organizations, the Woman's Missionary Society and the Woman's Association, who had a vision of what could be done by women concerned for the whole work of the church. It has survived experiments and consideration by commission and sub-committees. Women in the churches have answered questionnaires and considered what it would mean in the local situation. Representative women have been called into consultation. Women from congregations where the WA and the WMS are working together in federation have brought encouragement for they have found that even this measure of unification has drawn in many women who haven't belonged before.

Business and professional women who have not been active in either of our present organizations are interested.

"Give us an opportunity for serious study and worthwhile action within a church group," said a woman doctor, "and we will not need to seek out other clubs as we do now."

"As a professional woman, I'm often asked to speak to church groups," says a YWCA secretary, "but I have a feeling that I'm being used as a programme filler. If I could share in study or discussion, the experience would hold greater value for all of us. Even though my work prevents me from attending meetings regularly, I would be glad to use my training and experience in programme-planning, for instance."

"The women of my church aren't

(*Continued on page* 18)

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DIARY (*Continued from page* 11)

July 28th—It is Claudine's turn to lead our mid-morning intercession, so the prayer is in French. The walls of the guest wing are completed as much as we are to do, so we have begun on the wall of the nave of the church. The boys are placing the big stones in position while the girls will build the inner brick wall and fill cement in between the stones.

Today's discussion topic is the mission of the Church, and we all have some definite views on this, making discussion pretty lively.

July 31st—The pipes are laid and the second ditch is filled in now, so the guest wing can be fitted with plumbing.

August 1st—Our last day of work on the project. We have built the stone wall of the nave up about 3 feet, a base for next year's campers. Pastor Rabjerg hopes the church will stand a thousand years. We look at our brick work doubtfully!

Camp evaluation this evening is interesting—we all admit that we knew very little about the ecumenical movement until coming to camp, but now we know it is not just a theory but a reality.

Evening worship is a fitting close for our camp—we begin with Luther's hymn "A Mighty Fortress is our God," sung in three languages. The whole meaning of the work "Oikoumene"—its fellowship, its reconciliation, its oneness of faith, and its world-wide action — has become a part of our Christian experience, and we know that it has been good for us to be here. ●

CAMPS (*Continued from page* 12)

and love. After all, the Canaanites believed in the gods of nature, and their worship of God in nature was a perversion the Israelites had great trouble resisting in their long history of preparing for Christ. I fear that in a good many camp vesper services and nature studies, Baal still comes off a winner.

Rather than the God of nature, the God of Jacob is the God who meets us in this place where we are, in the life situation of the moment. Sometimes in the water, campers discover the God who says we are our brothers' keepers, which has something to do with the buddy system.

Some campers may discover on the playing field the God who in Christ showed a love which "does not insist on its own way" as He has something to say to them about their arguments with the umpire, the positions they play, the encouragement they should give to the annoying less able players.

Some campers may discover at the dining table the God who wants them to love others as they love themselves, when they realize that the platter before them can only serve all the rest if they deny something of their own appetites.

Perhaps in their discussions about dating and vocation a few campers get the idea that teenage panels and salaries offered are not the last words on these subjects, and that God is in this, too.

The 24-hour-a-day living situation in camps under the name of Christ can be an excellent opportunity to learn the lesson of Jacob's Ladder. And fortunate indeed is the camper with counsellors whose personal knowledge is adequate to introduce another to the God of swimming and recreation, the God of food and fellowship, the God present at the place of life's choices.

Education, says a biting definition, is what a person remembers when he has forgotten everything he learned in school. By another summer, campers may have forgotten the Bible study, songs and theology they acquired. But if they learned something of the meaning of the Tower of Babel, the Golden Calf, and Jacob's Ladder — perhaps without ever hearing them named—the expense and effort behind summer camps will have been well worth while. ●

NO MAGIC FORMULA

(*Continued from page* 17)

likely to take on any prescribed study book," says a down-town church worker, "but they need the opportunity to share their convictions with one another in a way that will help them to grapple with life's raw and basic problems."

A young married woman was interested. "When Christian mothers stand together on important community issues," she said, "it is surprising what strength they give to other mothers who are uncertain and timid."

"I'm enthusiastic over the tremendous possibilities of this new venture," declared a mother who works in an office while her children are at school. "I think our enthusiasm should be sufficiently contagious to win others. It's high time we had one organization in which we can work for both the local and the world church."

No, there is no magic formula. There is no need of one. The new organization will go forward through the faith of the women who have made the existing organizations such effective instruments for the doing of the Father's work. To the degree that they believe in the new venture, through them, God's grace and the challenge of His Kingdom will go out to others. ●

A news feature

Hamiltonians Take A Busman's Holiday

By THOMAS LYDON

Africa itinerary is mapped by Mr. Zurbrigg, Dr. Lockington, Dr. Lane, Mr. Alexander and Dr. Sibley

WHILE many Canadians will be sunning themselves on a sun-drenched beach or angling lazily by a stream or lake, with most of their cares locked away in an office desk or suburban bungalow, a United Church group of Hamiltonians, mostly doctors, will be taking a busman's holiday in Africa.

Members of the group have described the trip many ways; "fascinating" and "exciting" have been two popular adverbs. Two of the group, Dr. William Lockington and his wife, have personally dubbed the venture, "Operation Conscience." Says Dr. Lockington, "It is not something that we thought was a good idea; it's something we have to do, our conscience tells us so."

They will be away six weeks, leaving from Malton Airport on July 21. Their first stop in Africa will be Dakar in the west French territory, where they will meet some of Dr. James H. Robinson's "Crossroads Africa" group, and be shown some of the work camps.

Instigated by oratory

Dr. Robinson, Negro minister from New York's Harlem, has shown interest in this trip since its inception. In fact, it was his oratory at last summer's Elgin House Men's Conference of the United Church at Keswick that instigated it.

He suggested then that tradesmen and professional men could do much to gain the goodwill of Africans by personal contact and the sharing of skills, like many students had done.

Dr. G. Alan Lane, chief surgeon at St. Joseph's Hospital, Hamilton, was in Dr. Robinson's audience, and he was struck with the idea of doctors making such a trip. He expressed his ideas to Dr. Robinson, who was immediately enthused and almost there and then suggested plans and an itinerary.

But it wasn't that simple. Who would go? How many should make up such a party? How long a period would it entail? How much would it cost? Who would look after the children? How could they derive and impart maximum benefits in a necessarily short visit?

On returning to Hamilton, Dr. Lane got in contact with a few colleagues. They liked the idea. Some couldn't go, but were willing to help with arrangements. One of those approached thought it was a joke at first, but on being assured it wasn't became an ardent adherent to the point that neither he nor his wife slept for a few nights thinking about it.

Each a specialist

Variety in the group was thought logical. Each doctor is a specialist in a particular field. This will enable them to give all-round advice and answer questions from all quarters.

Some of the doctors are taking their wives. This has been heartily welcomed by Dr. Robinson, who has long been stressing that if African women are ever to change their outlook on life it will be through more and more contact with white women.

Among the doctors' friends is a Negro lawyer. He expressed interest in the trip and was accepted as a professional man. He will also play an important role in human relations among the dark-skinned Africans. Also in the party, displaying the broadness of talents going, are a United Church minister; a minister's wife who was a missionary in China for six years; and a public school music supervisor.

Members of the group are: surgeon Dr. G. Alan Lane, and Mrs. Lane; internalist Dr. John C. Sibley; general practitioner Dr. W. Lockington, and Mrs. Lockington; ear, nose and throat specialist Dr. W. Love, and Mrs. Love; obstetrician and gynecologist Dr. Fred Doerffer, and Mrs. Doerffer; plastic surgeon Dr. J. W. McNicol; eye surgeon Dr. Morley Weaver; dentist Dr. J. G. Holbrook, and Mrs. Holbrook; lawyer Lincoln Alexander, and Mrs. Alexander; the Rev. Carl Zurbrigg of Olivet United Church, and Mrs. Zurbrigg; Mrs. G. W. Birtch, wife of the Rev. Dr. George Birtch of Metropolitan Church, Toronto; and Miss G. Dawson, a school music supervisor. It will be their first visit to Africa.

Each one has arranged for the six-week leave from duties and most are bearing their own expenses. A total of 32 children are being farmed out to relatives and friends.

Correspondence from doctors and missionaries in Africa, including Dr. W. E. Strangway, the Rev. James D. Ormiston, Allen T. Knight, Dr. W. Sidney Gilchrist and Dr. George Burgess, has naturally been enthusiastic. Dr. Gilchrist wrote, "It is a wonderful thought. God, I think, likes people to be enthusiastic, resourceful, ready to try something different."

Please don't pick

In their letters to Africa, the Hamilton group has expressed the desire to meet Africans from all walks of life, not just those hand-picked. Says Dr. Lane, "We hope to talk with the ordinary people in the lands we visit. We want to tell them about our way of life and offer them the hand of friendship; and we want to learn about their way of life and their problems."

Dr. Robinson has arranged that they meet such a cross-section when they visit Accra in Ghana, after leaving Dakar.

Their planned itinerary will then take them to Lagos and Ibadan in Nigeria, then to the Cameroons, where some of the group hope to make a side trip to visit Dr. Albert Schweitzer at Lambaréné.

After reassembling at Brazzaville they

(*Over*)

Does Your Insurance Contract Bind You?

by Andrew Hobart
President, Ministers Life & Casualty Union

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will cross the Congo river to Leopoldville, the bustling industrial city of Belgian Congo, which gained independence on June 30.

Then they go to Angola as the guests of the Canadian missionaries, where they will be taken to see the agricultural, public health and educational work.

Their second week in Angola will be spent at Chissamba, where the doctors may assist at a few operations but chiefly will have round-table conferences with about 15 mission doctors. These meetings will concern recent medical innovations, the need for more and better equipment (some new equipment will be taken and donated) and health conditions generally.

Plenty of operations

Dr. Strangway has said he will have plenty of operations during the time the Hamilton group is at his Chissamba hospital. "If you have a plastic surgeon we will be saving up the cleft palates," he wrote. "We will try to have a few cases of ulcers and gastrectomies; we have about 100 gastrectomies a year here and will have some for discussion and operation."

While the doctors are busy, the non-medical members of the group will continue to Northern Rhodesia for a tour of mission stations. There they will meet more Canadian missionaries, among them Rev. and Mrs. Eric Read, formerly of Elmira, Ontario, who are sponsored by Olivet United Church, and Rev. and Mrs. Geoffrey Smith, who are sponsored by First United Church, Hamilton.

A little sight-seeing will round off the visit, to places such as Victoria Falls; Ruanda - Urundi, where a tribe of Watussi giants live quite close to the pygmies of the Ituri Forest; the National Game Park in Nairobi, Kenya.

But the trip was never envisioned as a safari! Any encounter with wild game will be purely accidental.

The entire stay will be a period of intense concentration on things heard and conditions seen. It is hoped friendships will be gained. It is hoped missionaries and mission doctors will be encouraged. The Hamilton group hopes to find areas where assistance could most profitably be given.

The experience gathered and impressions gained will be shared with those at home to help create a bridge of understanding between Africans and Canadians. It is hoped sufficient interest will be aroused, so that other groups, such as contractors and agriculturists, will catch the spirit and make similar journeys. ●

BRAHMS IN CAPITAL

(*Continued from page 9*)

tinues to play trombone in the group when not on the podium, has been given increasing work in the conductor role during recent seasons. He had originally served for broken periods as a player before rejoining the group in 1953.

Probably the most successful event in the 14-year history of the Ottawa orchestra took place in 1950 when Muriel Kilby of Toronto, concert marimbist, was featured as soloist. Proceeds of this concert made possible the early purchase of a grand piano for use in the Memorial Hall of the church. In the same manner, the orchestra made possible the purchase of acoustic tiling for the hall, in which their public performances are now held. A set of tympani has also been purchased from concert proceeds.

The current president of the orchestra is a federal government mineragraphist Dr. M. H. Haycock, a scientist of high standing, who plays the French horn.

The Parkdale Church Orchestra features several interesting father and son or father and daughter combinations in its ranks. Dr. Haycock's daughter plays French horn alongside her dad. The 17-year-old son of Wallace Showman (an elder of Parkdale Church) is in the group. Robert Showman, in fact, is a flautist of merit. Mr. A. Jacques plays trumpet, as does A. Jacques Jr. Then there are, of course, Gail and Bill Morris.

Over the past 28 years, ever since the Morris family moved to Ottawa, Stuart has been a valued member of the Parkdale United Church choir. He is a hardware merchant in Ottawa's thriving

The Strong Man Prays

"When the strong men shall bow themselves, . . ." (Ecclesiastes 12: 3)

The head is bowed
That would not bow to men.
The voice is hushed
That rang in strident word.
The knees are bent
That stood unyielding, proud.
The fearless heart
Prostrate before the Lord.

Now eyes are hot
And blinded by the sight.
Now trembling tongues
Can scarce command a sound.
Now in our souls
There burns a cleansing light:
Our Bethel, this,
And this is holy ground.

—from the pew.
J. W. E. Newbery.

west end and his son Bill is in business with him. Other orchestra members represent a varied cross-section of business and professional life in the capital.

Such orchestras, in addition to affording pleasure to listeners, serve as a cultural outlet and a useful training ground for participants. For example, a former flute player in this church aggregation, Emil Brown, went on to career work in the world of music. He studied at several universities, including McGill, and became first flautist for some years with the Boston Symphony Orchestra.

A source of inspiration and of many hours of rich musical enjoyment for the congregation and friends of Parkdale Church, the orchestra has contributed substantially to the wholesome life and fruitful activity of a large body of Christian people in Canada's capital. As John Dryden once observed, "From heavenly harmony this universal frame began." ●

RED SIDE AT WORK

(*Continued from page* 13)

me that he had been an elder for many years. It was the same tone a Canadian would use to report that he was general manager, while his working companions might never know of any church connections."

Be more worthy

Mrs. Charles E. Bird, who has been active in WMS in her church in Fredericton, N.B., for many years, said she was attracted to the tour by the 'idea of seeing our mission fields. I came home thinking that I would try to be a little more worthy of their gratitude, and try to send more workers where they are so badly needed. The work our missionaries are doing, especially among the young, is a very wonderful thing indeed."

"How pleasing it was to hear laymen conduct prayer meetings and worship," remarked Mrs. Austin Gay, wife of the United Church minister at Brigden, Ont., "and to hear that they are 'pledging' for the building of a new church . . . indications that life has become abundant to them in the midst of the misery of many."

"We visited one junior school of three rooms with over 500 pupils, bright-eyed and lovable," said Mr. and Mrs. James Mills, of Burlington, Ont. "And you should hear them sing hymns—with no piano—and recite. If only, somehow, less missionary-minded people could be induced to join the tour!"

To Miss Elizabeth Aitken, Hamilton, Ont., who has been a member of WMS

(*Continued on page* 24)

By EDWARD CRAGG

No Fifth Column

THE standard that Jesus sets before us in the Fifth Beatitude is difficult, but not unattainable. For the "pure in heart" are those who have a single loyalty, an undivided devotion. They see with "a single eye." They harbour no duplicity.

Christians who are pure in heart say with the apostle Paul, "This one thing, I press toward the goal." They take seriously the consequences of accepting Jesus Christ as Lord—Lord of thought, Lord of attitude, Lord of action. They "obey in singleness of heart."

Such disciples know what old General Booth meant when he said, "Jesus Christ has had all there is of me." They share the concentration of purpose which led William Carey to exclaim, "I have one passion only, it is he, it is he!"

This is a condition of discipleship which Jesus stressed time and again. He had it in mind when he said, "No man can serve two masters." He was reminding Simon Peter of it when he asked, "Simon, son of John, do you love me more than these?"

Thus the Fifth Beatitude sets before us Jesus' demand for a total discipleship. He promises everything; he also asks everything. Yet what he asks is within our power to give. For he requires not conformity to an outward standard of conduct, but acceptance of an inner ideal of character.

We should note that while this ideal applies to a much wider field than chastity, it certainly includes it. Paul makes this plain whenever he writes about the prevailing attitude of the pagan world toward sex. He insists that for a Christian there can be only one standard of conduct — chastity before marriage, and faithfulness within it.

Any compromise at this point with the prevailing standards of the world around us, standards which are almost as loose as they were in Paul's day, is especially damaging to discipleship, because here is a type of conduct that affects the very core of personality.

Purity of heart is a demanding ideal; yet Jesus affirms that those who accept this as their standard find happiness.

Evidence that this is so may be found on every hand. A professor in an American university observes that life on this continent is characterized by three commodities: cigarettes, liquor and tranquilizers. The first calms, the second cheers, the third makes one forget. All three underline the inner tensions and divisions that characterize modern man.

Blessed are those who do not need such crutches for living, whose lives are unified in the service of a freely-chosen loyalty!

Thomas Carlyle was thinking of this basic requirement for happiness when he defined the contrast between his father and his grandfather. "My grandfather had a certain religiousness, but it could not be made dominant. His life lay in two. I figure him as very miserable. My father was religious with the consent of his whole faculties."

Blessed are those who can say, "I have one passion only, it is he, it is he!" These are the pure in heart.

THE MUSIC MAKERS' CORNER

SIX years ago I used this column to answer 100 Music Makers' letters, which I had not been able to write individually. I carelessly said "think of the stamps I am saving" without the remotest idea of a hint. Within two weeks I received about 500 five-cent stamps from generous people. This meant that I had to write 35 letters of thanks to mothers of Music Makers. Please don't send me stamps, but if you like this corner I should be glad to know it. It is brief, sometimes has no verbs, and occasionally it is poetry printed as prose to save space. But I hope it always has a point worth remembering.

The following new members have joined the Music Makers' Circle recently: Mable Towns (13), R.R. 1, Nipissing, Ont.; Cheryl (16), Isabelle Jones (14), Dewberry, Alta.; Daphne Dukelow (11), Picture Butte, Alta.; Bradford (9) and Allan Armstrong (8), Rockwood, Ont.; Annmary Penton (12), 442 Glenlake Ave., Toronto; Barbara Jack (10), Box 582, Minnedosa, Man.; Jean Ethridge (17), Box 45, Rossland, B.C.; Dale Cruikshank (8), 979 Pinewood Road, North Bay, Ont.; Christine Johnson (17), 78 Grove St., Welland, Ont.; Mary Ellen Brown (17), R.R. 2, Welland; Cynthis Wright (18), 504 Fitch St., Welland, Ont.; Roberta Turner (10), Winsloe, P.E.I.

Fred. J. Howard

Book Reviews

Conducted by M. MACDONALD

The Chatterbox

THERE has been quite a lot of telephoning between Dr. Silcox and this office since we asked him to review two books on existentialism. He had to buy others in an endeavour to find a meaning and—but do read what he has to say! . . .

Among the books to be packed for vacation reading are four tidy looking volumes in the McClelland & Stewart New Canadian Library. Two are poetry, *Habitant Poems* by William Henry Drummond ($1) and *Poets of the Confederation*—Duncan Campbell Scott, Archibald Lampman, Bliss Carman and Charles G. D. Roberts ($1.50). Dr. Drummond we knew in childhood as the family doctor and our happiest memory is of sitting on his knee when convalescing from measles and having him teach us "Leetle Bateese." We are grateful to Mr. Arthur Phelps for his Introduction and the selection of poems. Through Dr. Lorne Pierce, Bliss Carman and Charles G. D. Roberts came early within our Publishing House experience, and thanks to a high school teacher of English, the poems of Duncan Campbell Scott and Archibald Lampman are familiar. Our holiday cottage is not too far from the Orillia of Stephen Leacock, and we anticipate many a chuckle over his *Arcadian Adventures with the Idle Rich* ($1). We expect Thomas Raddall's *At the Tide's Turn* ($1), a collection of short stories, will make us homesick for the Maritimes. . . Then, of course, there are the three plays to be read before the August weekend at Stratford, *King John, A Midsummer Night's Dream* and *Romeo and Juliet*. We are looking forward also to Kathleen Mather's book display at the Festival.

The Word for This Century

Edited by Merrill C. Tenney. (Oxford, $4.)

Reviewed by Harvey Forster.

A series of articles by the alumni and associates of Wheaton College, prepared for the Centennial Committee of that college and edited by the dean of the graduate school.

The basic Christian doctrines are set forth in an interesting and simple fashion. The affirmations cannot be denied but nothing is said which has not been said on many occasions by other theologians. The fundamentals of the Christian faith bear continual repetition; the ultra-evangelical point of view is deserving of respect. Repetition in itself however, has little value unless there is some relationship to the new world in which modern man finds himself.

The book comprises within itself the fundamentals of our faith and therefore has value.

Medicine in the Making

By Gordon Murray. (Ryerson, $5.50.)

Reviewed by A. Stewart Allen.

The author's approach to this medical subject is refreshing. The medical fraternity might anticipate a book with such a title to be ponderous and perhaps dull reading. However, in a delightful style as he relates the medical aspects of his autobiography, Dr. Murray has produced a factual and philosophical presentation of his professional and research experiences in such a manner as to prove interesting, entertaining, and understandable to the laity as well as to the medical profession. Both of these groups will appreciate the stimulating writing of this Canadian whose name surely will be entered by historians among the great in medical research.

Before his appointment in Toronto, Dr. Murray secured an extensive training in both English and American patterns of medical education. He also was endowed with an intense desire to find practical solutions for various medical and surgical problems which he has outlined in unusual fashion in **Medicine in the Making.** These have been suitably combined to enable him to develop new approaches in the treatment of the problems enumerated. The results he has secured have enabled him and the medical profession generally to avoid certain types of disaster.

The most outstanding of his successful research activities relate to his introduction of heparin as an anti-coagulant in combatting medical and surgical intravascular problems, and his contributions to cardiac surgery, not to mention the several improvements in technique which he has provided for orthopedic surgery.

Like many medical workers before him, whose thinking has run counter to the accepted medical theories of the time, Dr. Murray has been forced to prove his theories by independent research in the face of considerable opposition. His rugged individualism and tenacity under these circumstances only drove him onward to exert greater efforts to provide evidence so convincing that those who disparaged ultimately returned in wonder and amazement to congratulate him on the success of his accomplishments.

The content and chapters of the book are conveniently arranged to permit busy individuals to snatch short reading periods, then to lay aside the book briefly without breaking the context or losing the continuity of thought as the author proceeds with his story. This is a book from which all may gain profit. The author is to be congratulated on so lively a production.

Existentialism and Religious Belief

By David E. Roberts. (Oxford). Paperback. Pages, 345. ($1.95).

Martin Buber: Jewish Existentialist

By Malcolm L. Diamond. (Oxford). Pages, 240. ($4.50).

Reviewed by C. E. Silcox.

When asked to review these two books on existentialism, I was quite ready to comply since I had only the foggiest notion what it was! Perhaps, to review these books would provide the inner illumination which I needed! Then, too, Dr. Roberts had, prior to his death in 1955, occupied a chair in philosophy at Union Theological Seminary, and that always seemed a worthy credential and in his case reinforced by the personal testimony of men like Reinhold Niebuhr and Henry Van Dusen. Buber, too, the "I-Thou" man, is highly regarded among modern interpreters of Judaism.

I first came across the word "existentialism" when reviewing, in 1934, Emil

Two Books for Boys

The Fabulous Flying Bicycle

By Glen Dines. (Macmillan, $2.75.)

Reviewed by Marguerite Fidler.

From the beginning of Chapter I, where the reader is introduced to G. Barnes, Scientist - Inventor, "at the far end of his laboratory . . . all but hidden in a jungle of springs, wires and metal rods" to the last line of the final chapter, are 163 pages of exciting reading for a boy between the ages of eight and twelve years.

The illustrations add greatly to the vivid description of the adventures of Jerry and Vic who try to help Happy Tom, the ice cream man, present his special invention at the fair.

This parent read the book aloud to her ten-year-old who hurried home from school at noon hour for another chapter. With summer holidays ahead, we suggest **The Fabulous Flying Bicycle** for reading that is fun.

And father—whether he likes to build things or not — will also enjoy hearing about the escapades of **Spaceman** and his pal **All Star.**

Olympic Hero

By Henry Roxborough. (Ryerson, $3.75.)

Reviewed by J. H. Arnup.

It was eminently fitting that one who grew up on competition in Canadian football, hockey and baseball, and who developed into an international official and well-known sports writer, should give us this novel based on the ancient Olympic games. The time of the story is the Golden Age of Pericles, Phidias and their associates, and it has to do with an Athenian family which for three generations produced Olympic winners. Several of the contests are described, but there is much else in the book including the outline of a love story. A good yarn for boys and all sports lovers who are young in heart.

Dr. Murray and Dr. Ross MacKenzie work in experimental laboratory *Pringle*

(see review of Dr. Murray's new book, page 22)

Brünner's "The Mediator" for the **New Outlook.** The translator, in a prefatory note, pointed out that ordinarily technical terms in theology can be understood from their context but, she said, the word "existential" (existenziell) was an exception. Then followed her explanation:

"This term has been coined recently to describe a mode of thought which appeals not merely to the intellect but to the whole personality of the man who accepts it. Existential thinking means thinking in a way which involves one's whole life. It means the attitude of one who is at every moment involved in the question at issue, that is, of one who is no mere spectator. 'Existentiality' is the very opposite of all that is academic, abstract, or theoretical. We think 'existentially' when we are conscious that for us matters of life and death are at stake."

That impressed me for I cannot enthuse very much over philosophical jargon,

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> —Iris Vinton

even if the systems of thought which are constructed seem neat and tidy. When I read or try to read some of them, I cannot but remember the biting words of Nietzsche in "Also Sprach Zarathustra" when he refers to academic teachers of virtue whose goal in life seems to be to make their disciples ready for a good sleep. It would be better, he seems to say, if we taught them to sleep well so that they could live better.

But then I tried to dip into Kierkegaard who lived in Denmark 1813-1855, and who is generally believed to be the fountain-head of this school of thought, even though his writings have been available in English translations only in the last 25 years or so. Curiously enough, too, when I tried to find out what the Danish writer, Harald Höffdning, had said about Kierkegaard in his "Philosophy of Religion," published in 1906, I could discover only very brief comments, while Wilhelm Windelband, in his "History of Philosophy," published in 1910, completely ignored him. To me, Kierkegaard did not seem to be one whom I should have been glad to know; he was always excoriating somebody or something. And though I have a partiality for rebels, I found far more exciting the career of another Danish rebel, Bishop N. F. S. Grundtvig (1783-1872), a contemporary of Kierkegaard, but who left behind him a mighty contribution—the folk-schools of Denmark! Once in 1926, in Switzerland, I asked a relative of Karl Barth whose star was then rising, about this man. He assured me that Barth was, psychologically, counter-suggestible. No matter what position you put forward, Barth would take the opposite! Well, that is how I felt about such of Kierkegaard as I managed to digest.

I cannot say that Dr. Roberts' book has provided the illumination I sought. He does give most detailed analyses of the thought of such "existentialists" as Blaise Pascal, Kierkegaard, Heidegger, Sartre, Jaspers and Marcel—so conscientiously indeed that one sometimes forgets that the author is providing an elaborate précis of their ideas instead of using their ideas as a basis of criticism. One did wonder why he included Pascal (1623-1662) whom he considers "the most important precursor of modern existentialism." One also wonders what Pascal would have said of Jean-Paul Sartre! But despite the fact that I went out and bought some more books on existentialism to help in this review, I fail to discover when the word first arose, who used it for the first time, and what is its accurate definition. Indeed, Dr. Roberts says: "existentialism is difficult to define, even provisionally, because most of the writers I have mentioned are deliberately unsystematic . . . rather are they interested in arousing the reader to spiritual struggle." No, Mr. Boethius, there are few, if any consolations in this type of philosophy.

In a general summary, Dr. Roberts says that existentialism is (1) a protest "against all forms of rationalism which find it easy to assume that reality can be grasped primarily or exclusively by intellectual means." (2) Also, "against all views which tend to regard man as if

(Over)

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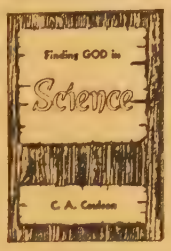

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he were a thing, that is, only an assortment of functions and reactions." (3) It makes "a drastic distinction between subjective and objective truth" — thus Buber and the "I - Thou" dilemma. (4) It regards man as "fundamentally ambiguous," i.e., constantly confronting contradictions and tensions which cannot be resolved by "means of exact or consistent thinking. . . Viewed from the outside, he is but an episode in the vast process of nature. Viewed from the inside, each man is a universe in himself." By and large, it would seem that the existentialists are desperately anxious to retain individual freedom but falter before the confrontation of the finite by the infinite.

What is more, they offer a variety of both religious and irreligious experiences. Some, like Sartre, are apparently quite atheistic and do not love the Lord; others, like Kierkegaard, are the opposite. But whatever they believe, and why and how they have come to believe it, they do believe not only with all their minds, but also with all their hearts and souls (if any) and strength.

I can't say that I really know now any more than the writers I have read how to define existentialism. I dare say that I will continue to read about it. But in general, my curiosity is satisfied, and now I am perfectly ready to say goodbye to this world without being able either to affirm or to deny that I am an existentialist. If St. Peter at the gate should ask me about it, I shall simply have to tell him that I don't know and don't care. But it is fascinating to watch how philosophical schools develop without the founders really knowing what they are doing. ●

RED SIDE AT WORK

(*Continued from page* 21)

in St. Giles Church for many years, the tour meant an "increase in enthusiasm which I hope I can pass along. We can read about and hear missionaries speak of their work, but to see the church at work makes one realize what missions means to these people, and," she added, "how small are our contributions of money, time and prayers."

"Missionary interest surely will increase," commented Miss Jessie Simpson, a retired school teacher from Belwood, Ont., "as we tell our groups about the hunger and appreciation of the Gospel and schools."

Frank Lamont, of Winnipeg, described the trip as "most enjoyable" and "apart from meeting many new friends, I was deeply impressed by the work of our leaders and the enthusiasm of the people."

"Truly a unique and humbling experience" are the words of Mrs. Oona Shields of Deep River, Ont., and they are being echoed from Halifax to Lethbridge around the communities where these 70 people are reliving for their friends and neighbours those bright, busy days. ●

FEDERATION CRISIS

(*Continued from page* 15)

sight of the fact that a growing, though still a minority, European population is anxious to see fuller justice granted to their African brethren. Men like Sir John Moffat, a grand-nephew of David Livingstone, have been pressing for years, for the end of foolish repressive measures in the Federation. Such days are past now.

As Sir John stated recently in the Legislative Council of Northern Rhodesia: "Our weapons are European standards of justice, education, skill and wealth; and they are standards that the people admire and desire. The nationalistic appeal is to fear of permanent European suppression, and irritating social and economic injustices. The Government that disarms the extremists by practical demonstrations of its firm intention to remove injustices and inequalities can retain the support of the governed. When there is no clear programme of social and economic emancipation, laws to curb troublemakers have precisely the opposite effect to that intended, and rally the mass of the people to extremists who are apparently persecuted for championing the cause of the common man."

This is Christian statesmanship. Our church, and our Canadian Government cannot be deaf to the pleas of our African brethren. ●

CHURCH'S CONCERN

(*Continued from page* 15)

leaders is *one man, one vote*; that the issue includes fair treatment in the courts now in abeyance with about 500 Africans in prison in Nyasaland, and that their detention without hope of trial is contrary to British justice.

Mention was made of Canada's efforts to get justice in Hungary, with the suggestion this should be paralleled by equally sincere and urgent efforts to get justice before the Rhodesian and Nyasaland courts. The memorandum stated that the United Church believes that educational facilities for Africans within the Federation should be expanded at a more rapid pace in order to increase the number of Africans prepared for political responsibility.

Canada's influence as senior Dominion in the Commonwealth and a middle power is considerable, the memorandum pointed out, and while the church recognizes the situation in the Rhodesias and Nyasaland is complex and difficult, it believes Canada should be concerned indirectly. It hopes that soon there will be a happier state of affairs. ●

The Question Box

Q. When a congregation is going to appoint a new organist and choir director, which board or committee of the congregation is charged with the actual appointment? Does the same board or committee have the responsibility of terminating employment? How does a congregation decide that the services of an organist and choir director should be terminated? Can the Session alone make such a decision?

A. If an organist is paid, the responsibility for making or terminating a contract belongs to the official board. We believe if no money is involved it may be argued that it is a session's responsibility. Most congregations have a representative music committee which advises the official board.

Q. Is a United Church minister allowed to partake of communion more than once, when, for example, he has two morning services? Is it considered proper for a minister to administer communion to a congregation without partaking himself?

A. 1. Yes. 2. No.

Q. Is it improper and unethical for a retired minister to continue to perform baptisms, marriages and burials? If so, where can these regulations be found?

A. It is considered improper for a retired minister to continue to function in his former capacity, unless he is officially appointed to do so. In the United Church, the sacraments and ordinances are performed within the context of a congregation. These aren't "regulations" but inherent to the life of the church.

Q. Where do I apply for correspondence lessons in Christian education for my child?

A. Sunday School in the Home—by Mail and Air, The United Church House, 85 St. Clair Ave. E., Toronto 7, Ont.

Q. You say that trustees are appointed "for life." Is this to be found in the Manual? Or is it from the civil law?

A. Actually they are elected for no stated time limit. They may resign. The *Manual* provides a way to have them "removed." See the *Manual,* Trusts of Model Deed, Section 9.

Q. What can the layman in the church do to raise the calibre of a minister's sermon? There is a fairly common practice of bringing the sermons "down to earth" and making them nothing more than little pep talks. . . We hear the names of Dr. Frank Laubach, Albert Schweitzer, Cecil B. De Mille, Robert Young, Winston Churchill, Pat Boone, and many others . . . but Jesus Christ is a name mentioned only casually during the sermons I hear. I am sure ministers are trying to give something helpful but I feel many miss the real mission in the pulpit — to show us Christ. How does one say this to his minister without being unkind, or critical?

A. This question is difficult to answer in a small space. We think it will be appreciated if you point out to your minister what proves helpful, as often as you can. Never compliment him on things you don't like. A tactful person should be able to engage the minister in constructive discussions on his homiletics. A wise session can be helpful. Be assured ministers need and want help, but lay honesty is rare at this point.

Q. I belong to a country church, with 34 members. I would like to know if one or more should count the collection? Should the money be taken home before it is counted? And where is the collection book kept?

A. The record book will be kept by the treasurer, probably at his home. It is wise policy for two persons to open envelopes and count the money.

About People and Places

Young People Caravaning

More than 50 young people are off caravaning this summer under United Church auspices, Margaret Lowes, National Director Christian Youth Caravans, reports.

This year, for the first time, a young married couple are among the caravaners. Mr. and Mrs. Fred Varley of Rowntree Memorial United Church, London, Ont., will go to the Macaulay Camp at L'Orignal, Que., to work with children. Miss Connie Hutton, another caravaner, is a telephone operator whose hours make it difficult for her to work in the church school. She is giving three weeks of her holiday to this work.

Saskatchewan will have three young girls from Iowa. Betty Durrett came up last year and was so impressed she is returning with two friends, Donnakay Pantzer and Barbara Hebrink. They are members of the United Evangelical Brethren Church.

Most caravaners are university, high school or normal school students, and teachers, between 18 and 20. There are, however, a few in the 20 to 30-year-old class, and in Manitoba there are 17-year-old assistants.

Requests for their services have come from Quebec and Ontario congregations in the making, from Indian missions, student fields and rural areas. In Manitoba the need is for help in making an extension survey in rural presbyteries, as well as vacation schools in the Indian missions and isolated sections.

In British Columbia the caravaners will fly by seaplane to Ocean Falls and go north on the **Thomas Crosby** to take on the work of Vacation Schools at the canneries where they not only have the small children but the babies as well. Saskatchewan has an administrator and a director to arrange and expedite the programme. This work is carried on co-operatively by the Christian education committee and the YPU which finances it. Fifteen to twenty topnotch caravaners will be used to serve approximately 15 communities, mostly within summer mission fields and on Indian missions.

Alberta trains its caravaners in workshops in central locations before sending them off. This year they will go into new oil towns to carry on vacation schools, in addition to serving on summer fields and in isolated areas.

Last year, at Lodgepole, the caravaners after completing the school, assisted in setting up a Sunday school which carried on during the year. A lone caravaner went north to Fort St. John and, with local help, carried on a vacation school in a partially completed church in the mornings and in the afternoons at Lone Pine where they met in a "wee, neat church."

Twelve caravaners have trained at Atlantic Christian Training Centre, Tatamagouche, N.S., and will work in Nova Scotia and New Brunswick with vacation schools at Berwick Camp and in rural areas, as well as in family camps in both conferences.

M and M up 15%

A 15.5% increase in givings at June 9 is reported by the Missionary and Maintenance Department. The total is $2,277,341, an increase of $305,305 over the preceding year. Conference contributions are given below, with 1959 totals in brackets.

Newfoundland, $23,023 ($17,230); Maritimes, $192,905 ($156,645); Montreal and Ottawa, $212,271 ($183,090); Bay of Quinte, $178,183 ($156,128); Toronto, $455,495 ($400,939); Hamilton, $327,090 ($301,552); London, $269,391 ($229,017); Manitoba, $140,498 ($114,519); Saskatchewan, $129,135 ($106,739); Alberta, $148,430 ($132,518); British Columbia, $156,512 ($140,921); Donations, $44,391 ($32,738); One Dollar Club, $17.

TV School in the West

Thirty-nine church leaders from Alberta and Saskatchewan attended the **Radio-TV Workshop** in St. Andrew's United Church, Edmonton. Sponsored by the Edmonton and District Council of Churches, the workshop had seven leaders including Gordon Alderman, programme and production manager, Station WHEN-TV, Syracuse, N.Y., and Dr. Charles H. Schmitz, New York, director of broadcast training for the National Council of Churches, and from the United Church's Berkeley Studios, the Rev. Keith Woollard, Miss Nancy Edwards and the Rev. Des McCalmont.

Five radio stations and CFRN-TV made production facilities available as a public service and the workshop recorded 29 radio and 12 TV programmes. This was the first workshop in Canada to have its TV programmes recorded on video tape for play-back and evaluation by the workshoppers and station personnel.

Rev. Ian Macmillan gets advice from TV-man Kenneth Alderman, while Rev. Donald Brown, Berkeley Studio consultant Sandy Webster, and Broadcasting director Keith Woollard look on.
(See story "TV School in the West")

Others Study Curriculum

The United Church of Canada is not the only one working on a new curriculum for use in its church schools.

Dr. Nelson Chappel, United Church minister, who is general secretary of the World Council of Christian Education and Sunday School Association, is beginning an extensive journey through the summer and fall in connection with curriculum studies.

In August, Dr. Chappel will visit seven African countries for consultation with editors and editorial boards of the new Africa S.S. curriculum, and with the newly designated members of the Leadership Team project. He will go from Johannesburg, South Africa, to Australia and New Zealand, a first visit to these two countries, and then proceed to a curriculum conference in Hong Kong to prepare a syllabus of an indigenous S.S. curriculum from Chinese language churches in south-east Asia outside China. Delegates from eight countries will attend this November conference.

Two Missionaries Pass

Two missionaries who served on home and overseas fields are among those who have died recently. One of the boats in the United Church Pacific fleet bears the name **Robert C. Scott** in honour of the minister who for many years served the church in that area faithfully and well. Dr. Scott died in Vancouver, June 4. He was ordained in 1912 and held a number of charges before joining the marine mission. Following retirement in 1944 he took charge of the Coqualeetza Indian Residential School.

Lieutenant Colonel Arthur Pearson McKenzie, veteran of two world wars and professor emeritus of the Japan International Christian University, where he represented the United Church, died in Toronto, June 6. Born in Tokyo of missionary parents, he was educated in Canada. Following World War I he returned to Japan and was a staff member of Kwansei Gakuin. In World War II, among other duties, he had charge of the Canadian Army Language school in Vancouver. In 1947 he returned to Japan to teach, retiring in June, 1959.

Rev. H. E. Coveney, Saskatoon, died May 31. Ordained in 1911, he served Saskatchewan charges, retiring in 1948. . . . **Rev. L. J. Leard,** Alberton, P.E.I., died May 16. He was ordained in 1898 and held charges in the Maritime Conference, retiring in 1935. **Rev. T. M. Wesley,** Clearwater, Fla., died June 1. From ordination in 1910 until retirement in 1948 his charges were mainly in the Bay of Quinte Conference. . . **Rev. Thomas Currant,** Saskatoon, died June 5. He was ordained in 1923 and served the church in Saskatchewan before going

with the Saskatchewan Temperance Federation in 1954. He retired in 1955.

The wives of three ministers and the widows of five have recently passed away. **Edith Irene,** wife of the Rev. G. A. Puttenham, Trenton, Ont., died May 24. . . . **Isabella M.,** wife of the Rev. Benson S. Summers, Saskatoon, died following a long illness on May 12. . . **Bertha,** wife of the Rev. Dr. A. M. J. Gray, Ottawa, died in hospital in April.

Mary, wife of the late Rev. Henry S. Fiddes, Grimsby, Ont., died May 31. . . **Ella M.,** wife of the late Rev. R. D. Finlayson, La Jolla, Cal., died May 9. . . **Mary,** wife of the late Rev. Andrew Walker, Burlington, Ont., died May 12. . . . **Annie,** wife of the late Rev. Robert Wilkinson, Sidney, B.C., died May 27. . . **Minnie,** wife of the late Rev. W. A. McKim Young, Winnipeg, died June 2.

All in a Week

Mr. Ramsay Cook, son of the Rev. G. R. Cook and Mrs. Cook, Morden, Man., received the degree of PhD in history at the recent convocation of the University of Toronto. In the same week he was married to **Miss Margaret Eleanor Glen,** MA, daughter of Principal Glen of Knox College. The bride and groom will proceed overseas for post-graduate study.

Conference Presidents

Presidents recently elected at the annual conferences of The United Church of Canada include: British Columbia, **Rev. Robert Moses,** Qualicum Beach; Alberta, **Rev. G. M. Hutchinson,** Telfordville; Saskatchewan, **Rev. Armand D. Stade,** Regina; Manitoba, **Rev. Nelson Mercer,** Winnipeg; London, **Rev. R. B. Craig,** St. Thomas; Hamilton, **Rev. T. R. Davies,** Hamilton, Ont.; Toronto, **Rev. Roy Webster,** Agincourt; Bay of Quinte, **Rev. D. M. Smith,** Campbellford; Montreal and Ottawa, **Rev. George Dewey,** Montreal; Maritimes, **Rev. E. D. Murray,** Sackville; Newfoundland, **Rev. L. A. D. Curtis,** St. John's.

UNICEF and Missionaries

Missionaries received high praise in Toronto recently from **Mrs. Grace Holmes Barbey,** liaison officer for UNICEF with non-governmental organizations.

She was explaining to the fifth annual meeting of the Canadian UNICEF committee the new area of social services upon which the organization had just embarked. Missionaries, she said, were the first technical advisers, taking hospitals, health clinics and education into the underdeveloped areas of the world, and had done a magnificent job. UNICEF is now going to set up social services for children which will include day care centres, arranging foster homes and working with child care institutions.

Canadian children have helped to raise money for UNICEF's programme through the "Shell Out for UNICEF" Hallowe'en frolic, raising $200,000 in 1959 for this work with the world's children.

Aids New Hospital

During her fatal illness this spring, **Miss Marion Jardine, RN,** made a gift of $300 through the Board of Overseas Missions to aid the new Wonju Hospital in Korea. While her nursing career was carried on in Michigan, Miss Jardine had been a member of a Methodist church in Lambton County and desired to aid the United Church's overseas work in her own profession.

WMS Names President

The Woman's Missionary Society was called to go "Into All the World Together" during the Dominion Board's annual meeting and in the whole year ahead. "This," President Dr. Dorothy Long said, "is a theme calling for adventurous imagination, courageous spirit and informed faith."

More than 200 delegates from all 10 provinces and six overseas countries were present at the 36th annual meeting in Emmanuel College, Toronto.

Mrs. C. S. Patterson succeeded Dr. Dorothy Long as president. She has been a member of the Dominion Board for 11 years, belongs to Royal York Road Church, has served on Toronto West Presbyterial and Toronto Conference Branch and is a member of the Board of Home Missions and two commissions on the work of women and on integration of home mission work.

Mrs. Patterson

Seven young women were presented for appointment to home and overseas fields: Miss Shirley G. Beckman, to Angola; Miss Verna M. Crooks, to Lachine, Que.; Miss Josephine T. Kucman to Bonnyville, Alta.; Miss Margaret J. McLean to Vancouver; Miss Marion Ronalds to Eriksdale, Man.; Miss Wilma P. Sharp to Prince Rupert, B.C.; Miss Muriel E. Stevens, to Angola.

Four teachers of English in high schools and universities were appointed for short terms: Miss Dorothy M. Hurd and Miss Margaret J. Storey to Korea; Miss Karen F. Hansen and Miss Miriam J. Skey to Japan.

In addition, three associate workers were appointed: Miss Eva Apetagon, a Cree Indian, to work among her own race at Norway House; Mrs. R. F. Berry, Alberta Conference Branch past president, to church extension work in Calgary; Miss Elizabeth A. Caldwell on WMS nomination appointed as teacher-advisor at Portage la Prairie Indian Residential School by the Department of Indian Affairs.

Missionaries retiring from work in Canada and honoured at the board dinner included Miss Ruth Lanigan, Miss A. Winifred Harris and Miss Violet Stewart, who had also served in Korea; and four India missionaries, Miss Christina V. Baxter, Miss Florence E. Gruchy, Miss Mary E. Martin and Miss Alice B. Munns.

Delegates learned that 20 home mission recruits are needed and 33 for overseas.

In 1959, membership increased by nearly 2,500 to a total of approximately 266,000. A total of $1,562,058.26 was raised, an increase over the previous year of $71,341.26. Estimates for 1961 are set at $1,600,000.

The board took action to be effective

(*Over*)

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WESTERN CANADA

(*Continued from page 5*)

part of Canada one conference speaker described as "the nation's Bible belt."

Readers of the religious press south of the border know that some of these denominations seek their funds from hard-working people to do mission work in the frozen wastes of Canada, and then send men and money to build churches across the street from older churches in town and city.

In Moose Jaw, as we worried through conference about recruits for the ministry, the local hotel dining room overflowed with a graduation dinner of the local Bible school. And in another centre, the principal of a fundamentalist Bible college approached a United Church superintendent of missions with an offer to put his graduates at the disposal of the United Church, because he had more volunteers than fields to be served.

In Lethbridge, Alta., there are 18 or 20 different denominations. Many of them have several churches, and many are hostile to the Council of Churches or the ministerial association.

In the cities, over-churching and competition doesn't seem so tragic. But in the small towns it must make some young ministers, who believe in church union, wonder if their lives are being wisely used.

One cabinet minister who travels the rural West told us, "What happened to the Anglican church decades ago, is now happening to you in the United Church. You are doing well in the city, but you are going to lose the country and the villages."

There are signs that the United Church is aware of this. The conferences were introspective and they were examining and studying their own work seriously. Several of them spent most of their time in seminars and less time on the traditional report, resolution and debate. Excepting B.C., the conferences this year spent little time in discussing international affairs. We heard little about beer or bingo. Some of the finest things we heard were from the young men who spoke of their call to the ministry, and expressed the desire to serve the church wherever they were most needed.

No churchman could escape being thrilled by the spirit of the ministers. They seem a well-trained and able group of men, but none could answer the questions: "Why doesn't the West produce more men; and what is going to happen if the evangelistic groups in the U.S. keep sending their surplus to Canada, and the United Church fails to fill its vacant charges?" ●

next January 1, raising the salaries of home missionaries to a maximum of $3,600. Since a study is now in progress, jointly with the Board of Overseas Missions re salaries of single missionaries, action will be taken later.

The board is also raising pensions, effective from January 1, 1962. This increase means that between 1955 and 1962, the maximum pensions will have been raised from $700 a year to $1,890.

Bequests to Missions

Most bequests to The United Church of Canada in the period April 1 to May 31 were to the Missionary and Maintenance Fund and Overseas and Home Missions, Treasurer Dr. V. T. Mooney reports.

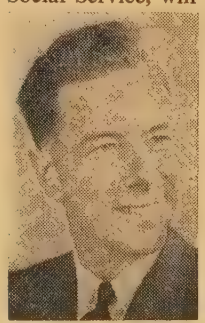
To the Missionary and Maintenance Fund from the estates of: **Mr. John Beattie,** Campbellford, Ont., all the residue; **Mr. Carman H. Guest,** Ottawa, $1,000; **Miss Elizabeth Kerr,** Hamilton, Ont., all the residue; **Mrs. Lillian M. McKillop,** $1,000; and **Mrs. Isabel Shier,** Ripley, Ont., $200.

To Overseas Missions: a $400 bequest was received from the estate of **Mrs. Elizabeth E. Burnham,** Brockville, Ont.; **Mr. Arthur W. Gordon,** Dundee, Que., $1,000; **Miss Hannah B. Flemming,** Truro, N.S., $390 for medical missions overseas and $390 to medical missions in Canada; **Mr. Herbert E. Johnston,** Kingston, Ont., $500 for overseas missions and $500 for home missions.

The Pension Fund received $200 from the estate of **Miss Susan H. Lees,** Hamilton, Ont., and all the residue from the estate of **Mr. William B. Patterson,** Brandon, Man.

On CBC Radio

The **Rev. G. B. Mather,** assistant secretary, Board of Evangelism and Social Service, will broadcast in a service from Third Avenue United Church, Saskatoon, during the CBC Religious Period, July 10, 2.30-3 p.m. EDT.



Mr. Mather

On July 31, the **Rev. J. P. Travis,** Rundle Memorial United Church, Banff, Alta., will broadcast during the Religious Period, 2.30-3 p.m. EDT.

Northern Alberta Superintendent of Home Missions the **Rev. Dwight Powell** will broadcast over the CBC Church of the Air, on Sunday, July 24, 4.30-5 p.m. EDT.

Mr. Travis

Mr. Powell

Moslems in Church

Eighty-four Moslem immigrants from 12 different countries have been given access to the Christian church in Canada. **Mount Royal United Church,** Montreal, has invited the Islamic Centre to use the church's quarters and facilities for the various social, cultural and religious functions of Islam.

This gesture has significance for Moslem people whose history records that in the year 615, a band of 84 Moslems fleeing from persecution in Mecca, sought and was given refuge at the Christian court of the Negus in Ethiopia.

WMS Work Expands

New work in WMS home missions work includes that among Italian newcomers in Montreal by a young Italian woman; church extension in Calgary, Edmonton and Vancouver; a worker to assist the woman minister on a nine-point charge in Edmonton Presbytery; community work among the Chinese in Saskatoon and Calgary by two young Chinese women from Hong Kong.

Miss Dorothy Pearson, WMS specialist in home economics and nutrition, has been appointed director of the Home Science Department of Sri-Padmavathi Women's College at Tirupati, South India. This is a new venture in co-operation with a non-Christian private college, and Miss Pearson is being loaned for a term of five years.

Dr. Helen Huston, on return to India this summer, will go to Nepal to work under the United Mission, on loan from the Church in Central India. This is an interchurch mission under the auspices of the National Christian Council, with a staff of 85, of eight nationalities, receiving support from several churches in India and mission boards in Britain and the U.S.A. This is also a new venture for the United Church.

Ordained 50 Years

The **Rev. J. L. Guinn,** retired and living in Albright Gardens, Beamsville, Ont., celebrated the 50th anniversary of his ordination in June. In addition, he and Mrs. Guinn marked their golden wedding anniversary at a reception attended by their two sons and two daughters.

Scholarship Available

The **Kaufman Scholarship** for study abroad will be awarded this autumn. The scholarship, amounting to $1,200, available June 1, for study in 1961-62, will be awarded to a young woman who is a university graduate, preferably with professional training and engaged in full time work, who is looking forward to full time service in the field of religion, social or community welfare. Applicants should state age, church affiliation, academic and other training and professional experience, the names of three persons from whom references may be sought, together with their purpose in pursuing further study and contingent plans for future work. Applications must be in the hands of the Kaufman Scholarship Committee by October 15, 1960, and should be addressed to that committee at the United Church Training School, 77 Charles St. W., Toronto 5, Ont.

Maritimers Help Koreans

The missionary-minded **Maritime YPU** raised over $800 last year for their San Sung Mission project, $200 above the objective.

When Eek Sun Kim was doing post-graduate study at Pine Hill Divinity Hall, Halifax, he talked one day with David MacDonald telling him about a friend in Seoul, minister of the San Sung congregation of refugees. Their old church of boards and bits of canvas was falling to pieces and they decided to build a new church to cost $14,000. They pledged themselves to raise half the amount. "Could Canadian young people help?" he asked.

David recorded an eight-minute conversation telling about the Seoul project, and played the record at a YPU convention as part of the worship service. On the spot the young people contributed $80 and decided to set a goal of $600 for the conference in the year. At their recent annual meeting they reported this success. Two unions gave over $100 each.

Church in the Mountains

The United Church is holding services at Lake Louise this summer in the little pink school house in the town-site (two miles from the hotel). Under the direction of the Rev. J. Travis of Rundle United Church, Banff, Pine Hill Divinity student John C. Hilban will conduct services at 11 a.m. every Sunday from June through September.

New Court Chaplain

The **Rev. J. A. H. Hodgson,** for the past 12 years minister of the United Church at Woodbridge, Ont., has been appointed by the Board of Home Missions as police court and hospital chaplain for the city of Toronto, succeeding the Rev. M. Smith.

Mr. Hodgson's duties will include visiting the police courts and jail in Toronto, helping people who find themselves in difficulty, and keeping in touch with men after release. He will also serve as chaplain at the Weston Sanitorium.

"I'M GOING TO SLIP OUT... HE'S PREACHED TWELVE MINUTES OVERTIME NOW"

37 Years on Job

The congregation of Fenelon Falls United Church held a testimonial dinner June 2 to honour **Mr. W. B. Brandon** who was retiring after 37 years as superintendent of the church school.

Celebrations at Vellore

In July, **Vellore's** (India) 695 students, staff and friends around the world are marking two great events — the golden jubilee of the Christian Medical Centre and the diamond jubilee of the nursing school. The only sad note will be the fact that the founder, Dr. Ida Scudder, did not live to see it. She died in India on May 24, in her 90th year.

"There is no medical college of any kind in that vast sub-continent any better than Vellore," Dr. Wilder Penfield, of the Montreal Neurological Institute. declared after a recent visit. Its work is supported by Anglican, Baptist, Presbyterian and United Churches in Canada, and in addition, the United Church loans one missionary nurse to the staff, Miss Florence Taylor.

Founded in the early years of the century, Vellore became one of the five medical colleges within Madras University. Dr. Scudder saw it grow from the tiny hospital which in 1907 had a staff of less than 12, into an institution with a staff of over 1,200. She saw the college blossom from the little school graduating a few women with the Licensed Medical Practitioner certificate to a large and thriving co-educational college granting the MB, BSc. degree and enjoying a worldwide reputation.

Planned as a women's college, it was reorganized and annually admits 25 women and 25 men undergraduates.

Wayside Clinics are a unique feature of Vellore's effort to bring help to suffering people. "Centres" were established on circuits that could be covered by motor car in one day. Six years ago it inaugurated the 12-bed village hospital, simply built to fit into surroundings and staffed by young graduates.

At that time also, the neurological

(*Continued on page* 31)

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BIRTH

TRAVIS—June 3rd—to Elizabeth, wife of John Travis, United Church Manse, Banff, Alta., a son.

1. HELP WANTED

SUPERINTENDENT WANTED

CEDARVALE School for Girls, Georgetown, Ont., requires young woman, 25-40 years of age, as Superintendent to direct staff and generally oversee work of long established School, providing special care and training for 25 girls, ages 7-12 years, referred by Ontario Children's Aid Societies. Graduate from recognized School of Social Work or United Church Training School, preferred. Commencing annual salary $3,400.00 and maintenance, plus monthly car allowance. Apply to Rev. J. R. Mutchmor, United Church House, 85 St. Clair Ave. East, Toronto.

COMPANION - HOUSEKEEPER for quiet home, Toronto, West end—two adults—light work—live in. Chief requirement is cheerful understanding companionship for elderly lady while daughter at business. Box 164, THE UNITED CHURCH OBSERVER, Toronto.

ELDERLY woman wants a companion - housekeeper, Protestant, of middle age, able to do the housework and cooking. A comfortable home with modern conveniences. Apply — Miss L. B. Mowbray, cor. King and Simcoe, Brooklin, Ontario.

NORWAY HOUSE (Man.) Indian Residential School requires cook capable of directing kitchen, bakery and dining-rooms; Boys' and Girls' Supervisors; male bookkeeper/typist and general float, commencing mid-August. Apply Principal.

ST. JOHN'S United Church, Oakville, Ontario, requires Director of Christian Education. Qualifications include ability and experience in co-ordinating expanding Church School and Youth activities, and advising on future facility expansion plan. Ordained minister or deaconess considered. Apply in writing, giving complete history, to Mr. E. J. Vorman, 218 Watson Avenue, Oakville.

YOUNG LADY — fond of children for mother's help, for the summer, or preferably permanently. Own room and bathroom. Complete line of labour-saving equipment. Three children, aged 6, 4 and 1—no cooking. Christian home. Reply, stating wages required—age, etc., to Mrs. A. Clarke, 537 Douglas Ave., Toronto 12.

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WANTED—Nurses for mission hospital at Bella Bella, B.C., 300 miles north of Vancouver on Pacific Coast. Fare refunded after one year's service. Apply to Matron, R. W. Large Memorial Hospital, Bella Bella.

2A. PULPIT VACANCIES

ATHENS (Ont.) United Church three-point pastoral charge vacant June 30th, 1960. Interested ministers write — Mrs. Clifford Morris, Box 82, Athens, Ont.

BATAWA United Church pulpit is vacant, and retired ministers interested to give spiritual leadership to a small congregation in a challenging cosmopolitan industrial community are invited to write to Felix Skoutajan, Box 53, Batawa, Ontario. Our location: six miles north of Trenton on the banks of the Trent River and on Highway No. 33.

BRIGHTON, Ont. — Trinity - St. Andrew United Church requires a minister by September 1st. Well furnished manse, oil heated. Salary above the minimum. Interested ministers kindly communicate with A. W. Dewey, Secretary Pastoral Relations Committee, Box 428, Brighton.

BRISTOL (Que.) Ottawa Presbytery, self-supporting two-point charge now vacant. Contact Jas. Campbell, Bristol, Que.

2A. PULPIT VACANCIES—Continued

CHATSWORTH (Ont.) Pastoral Charge — Grey Presbytery pulpit vacancy. Stipend $4,800.00. Lovely manse, oil heated. Contact Mr. Elgin Cook, Chairman Pastoral Relations Committee, R. R. 2, Chatsworth, Ont.

CHURCHILL (Ont.) Pastoral Charge — Simcoe Presbytery—50 miles north of Toronto on Highway 11, vacant July 1st. Three congregations, above minimum salary, new furnished manse. Interested ministers contact Mrs. Robert Kell, R. R. 1, Churchill, Ont.

CORNWALL, Ont., Knox United Church Pulpit vacant August. Interested ministers please write M. E. Rowbotham, 1308 Montreal Road, Cornwall, Ontario.

COURTENAY - COMOX, Vancouver Island, B.C., compact 2-point charge, vacant July 1st. Well established congregations, very comfortable manse. Salary and car allowance well above minimums. Excellent educational, recreational and other facilities. Please contact Mr. S. D. Donaldson, Secretary Pastoral Relations Committee, Box 190, Courtenay, B.C.

CREEMORE (Ont.), St. John's United, 3-point charge, open June 30. Over minimum salary, phone and car allowance, heating over $200.00. Simcoe County village, 850 population in good farming district, 85 miles from Toronto, 25 from Barrie. Interested ministers please write G. H. Shepherd, Secretary Pastoral Relations Committee, Creemore.

CUMBERLAND (Ont.) two-point charge, 6 miles apart, vacant June 30th; 14 miles from Ottawa on Montreal highway. High School bus service. Furnished manse—oil heat, minimum salary plus car allowance. Interested ministers please contact J. A. Moffatt, Cumberland, Ont.

EMBRO (Ont.) Knox United Church (one point charge) vacant June 30, 1960. Will pay over minimum salary plus car allowance. Comfortable manse. Interested ministers write Mr. J. E. Wood, Secretary, Pastoral Relations Committee, R. R. 4, Embro, Ont.

FINCH—United Church, 3-point charge. Comfortable parsonage, oil heated. Within walking distance of District High School and Public School. Church becomes vacant June 30th, 1960. Salary $3,500.00 plus $500.00 car allowance. Interested ministers please contact Mrs. Johnson Ouderkirk, Berwick, Ont.

GREENFIELD PARK (Que.) United Church—suburban Montreal, congregation more than 500 members—525 families, growing community. Salary and travel above minimum. Interested ministers please write to Mr. Archie Brownlee — 342 Fairfield Ave., Greenfield Park, Que., or phone ORchard 1-6707.

HAVELOCK - TRENT RIVER, two-point charge, East Central Ontario, vacant due to the sudden untimely demise of Rev. R. A. Beech. Comfortable oil-heated furnished manse. Above minimum salary and car allowance. Please address inquiries to Dr. R. B. Pritchard, Chairman Pastoral Relations Committee, Box 178, Havelock, Ontario.

LACOLLE - CLARENCEVILLE, 3-point charge, will be vacant June 30th. Comfortable oil-heated parsonage. Garden planted for new minister. Interested ministers please contact R. A. MacLeay, Clarenceville, Que.

OTTAWA—Glebe United Church pulpit vacant in autumn after twelve years' tenure. New Christian Education building. Interested ministers please write B. R. MacKay, Secretary Pastoral Relations Committee, 193 Carling Ave., Ottawa, Ont.

PETERBOROUGH, Ont., Northminster United Church, now served by Stated-Supply, would like full time minister by November 1st next. This is a new congregation with 450 members and about 300 families. First unit built and opened in 1959. Interested ministers please write E. F. Reid, Secretary Pastoral Relations Committee, 582 Park St. North, Peterborough, Ont.

SOUTH WOODSLEE, Ontario — United Church pulpit vacant Sept. 1, 1960. Two-point charge, fully modern and fully furnished manse with gas furnace. Good salary and car allowance. Please write to Bruce D. Allison, South Woodslee, Ontario.

THESSALON (Ont.) 4-point Pastoral Charge, Algoma Presbytery, vacant June 30th, 1960. Comfortable, furnished manse, oil heated. Stipend above minimum, plus liberal car allowance. Please reply to Mrs. C. Campbell, Secretary, Pastoral Relations Committee, R.R. 1, Bruce Mines, Ontario.

TRAIL, B.C., Knox United Church pulpit vacant June 30th. Well above minimum salary. Downtown church in largest interior B.C. city. New Christian Education building to be completed July, modern manse. Please contact G. R. McMeekin, 311 Murray Drive, Trail, B.C.

5. CHOIR PERSONNEL

DUBLIN Street United Church, Guelph, On has an Organist's position open as of Aug 1st or September 1st. (Casavant three manu Organ.) Anyone wishing to apply write F. Garli 22 Prospect Ave., Guelph, Ontario, or pho TA. 2-7284.

ORGANIST/CHOIRMASTER required to ta charge of music at St. Andrew's-Wesley Unit Church, Vancouver, B.C. Vacancy September 1 Full particulars on request. Applications, stati qualifications and remuneration asked, to Executi Secretary, Church Office, 1012 Nelson Stre Vancouver, B.C.

ORGANIST-SENIOR CHOIR LEADER requir for Melfort United Church. Excellent opp tunity for classes in piano and other musi instruments. Duties to commence immediate Apply, stating qualifications and experience, Mr. J. F. Whiteley, Box 622, Melfort, Sask.

WANTED — Organist and Choirmaster for Stephen's-on-the-Hill United Church, Lor Park, Ont., to start Sept. 1960. Apply Chairm Music Committee, 1341 Woodeden Drive Nor Port Credit, Ont., stating qualifications and sala expected.

WANTED — Organist and Choirleader for Fi United Church, Timmins, Ontario. Excelle teaching possibilities. Reply, stating qualificatio and salary expected, to Mrs. R. S. Dewar, Chur Secretary, 192 Algonquin Blvd. E., Timmins, O

6. ASSISTANT MINISTERS WANTED

HAMILTON, Ont. — St. John United Chur requires Assistant Minister to share pasto work and occasional preaching in a new rapid expanding area. Opportunity for minister, retir or contemplating retirement. Please apply to M John Lewis, 91 East 37th St., Hamilton, Ont.

STRATFORD (Ont.) St. John's United Chur requires assistant to share pastoral work a visitation by September first. Opportunity for mi ister retired or contemplating retirement. Ap Ernest G. Davis, 167 Ballantyne Ave., Stratford.

TORONTO—Kew Beach United requires Assista Minister to share Pastoral work, direct Christi Education and assist in preaching. Salary and c allowance to be arranged. Write Chairman, Pasto Relations Committee, Kew Beach United Chur 140 Wineva Ave., Toronto.

7. CHURCH SUPPLIES & EQUIPMENT

CHURCH LIGHTING SPECIALISTS

DESIGNS and estimating free. The Colon Lighting Co. Ltd., Box 192, Port Colborne, O

CHOIR GOWNS

WESTERN Canada's leading manufacturer Gowns, Collars and Hats. Samples sent witho obligation. Mallabar, 375 Hargrave St., Winnip

WANTED—Norway House Indian Mission requi used pews for new church. If any charge I some to dispose of, please write Rev. Donald Richardson, Norway House, Man.

8. ORGANS, MUSICAL INSTRUMENTS

PIPE ORGANS. No electronic device can eq the true tone of a Pipe Organ. New P Organs, one manual and pedals from $2,775.(two manuals and pedals from $3,640.00 and sales tax included. All Organs have noiseless Sw blowers. Delivery approximately two months small Organs and approximately 4-6 months larger Organs. We buy your old Organs. Rebui ing and remodelling. Plans and estimates fr South East Organ Company, 33 Harrison Aven Port Credit, Ont.

CARILLONIC BELLS

SCHULMERICH Carillonic Bells, also Or Tubular Chimes. Write for literature to J. Morel, 86 Haddington Ave., Toronto 12. T.F

8A. STAMPS

TERRIFIC Stamp Bargains! Israel — Iceland Vatican Assortment — plus Exotic Triangle —also fabulous British Colonial Accumulation— large Stamp Book. All four offers free. Send to cover postage. Empire Stamp Corp., Dept. U Toronto, Canada.

9. ARTICLES FOR SALE

STACKING Chairs and Tables. Also Fold Chairs, Banquet Tables, Pews. Very reasona prices. H. H. Freeman & Co., c/o Box 72, Sta. " Toronto 19.

300 Blue Blades, $2.00. Year's supply Swiss steel ($10.00 value). Illustr lists. Schaefer, Drummondville, Que.

ARTICLES WANTED

VANTED — Old Canadian and Newfoundland coins. Usually higher prices paid. Send for e buying list. Return postage appreciated. The in Shop—561 Boyd Ave., Winnipeg 4, Man.

RESORTS, TOURIST ACCOMMODATION

IRCHMUIR LODGE, Stony Lake (Kawartha), 100 miles from Toronto—modern cabin and dge accommodation; good food, recreation and hing. Available for groups May - October 15th. one evenings Riverside 2-6573—write R. Cooke, 0 George St. N., Peterboro, Ont.

LENROY LODGE — The vacation spot for the whole family on Haliburton's Scenic Highway . Excellent meals and accommodation. Friendly spitality and recreation. Also ideal for church oup retreats. Open May to October. Telephone aple Lake 7R14. The Burseys, R. R. 2, Minden, ntario.

IKE BAY — Bruce Peninsula — "Lawrenceville" Tourist Resort — General store — furnished cotges, electricity, boats, motors, snack bar, novelties, ater-skiing. Warren Lawrence, Pike Bay, Ontario.

UIET, homey atmosphere, by Lake Couchiching. Boating, safe bathing, large airy rooms, housecping if desired; four doors from Champlain Park. ates: day, week or longer, reduced to June 20th d after September 1st. E. McKean, 258 Bay St., rillia, Ontario. Phone F.A. 5-5863.

ELAX and enjoy a vacation with all the trimmings at friendly PINE RIDGE, situated on ull Lake in beautiful Haliburton. Accommodation modern cabins, lodge or housekeeping cottages. ecial rates to week-end groups. For information rite R. J. Wood, Miners Bay, Ontario.

UMMER guests, abstainers, country home overlooking the lake, 15 miles south - west of ndsay. Conveniences, home-cooked meals, comrtable beds, closed-in verandah. Mrs. Noble vain, Little Britain, R. R. 1, Ontario. Telephone 3 R 4, Little Britain.

KENHAVEN
Balsam Lake — 95 miles from Toronto
13 miles north of Lindsay

OURIST HOME — Bright, attractive rooms, cabins. Home-cooked meals. Recreation hall ith fireplace. Beautiful spacious grounds. Tennis, uffleboard, Badminton, Croquet, Horseshoes, vimming, boating, fishing. Accommodation affords e comforts of a good home and pleasant vacation 35 - 40 guests. June 18th to September 10th. etreat dates can be arranged for May 14th to ne 18th; September 10th to September 30th. hn A. Kennedy, R. R. 1, Cameron, Ontario.

1A. TOURS

ROCKPORT BOAT LINES
1000 Island Tours

N Highway 401, 12 miles east of Gananoque and 20 miles west of Brockville, in the Heart the 1,000 Islands. 1½ hour cruise over 30 miles 2.00 for adults, $1.00 for children 5 to 12. On e most modern boats on the St. Lawrence. Special tes for tours. Folders supplied on request. Write . E. Fletcher, Rockport, Ont.

EUROPE RETURN TRIP ONLY $395.00

OU may fly from Toronto to Frankfurt or Munich, August 9 - Sept. 12, 1960, to the berammergau's Passion Play. Please phone oronto, Rev. H. Rueger, LE. 6-6746.

2. GUEST HOMES

LMA'S Bayview Guest Home for Christian Ladies. A large room with twin beds, a reakfast room. Hot water, shaded lawn, outdoor hairs and table. No meals served. Miss A. Skelding, 41 — 23rd St. West, Owen Sound, Ont.

UEST HOME, very quiet, nice Christian home for older people, good food. Write 1157 cGlashan Crescent, Niagara Falls, Ont., or phone L. 4-9989.

A WARM WELCOME

ENIOR Citizens in retirement — Preston Springs Gardens is an address of distinction—a haven comfort and content. Private bathrooms, luxurious tting rooms on bedroom floors, spacious, well-rnished lobby. About two acres of terraced lawns. ur trained competent staff under the supervision registered nurses is capable of serving all but ose requiring hospital or institutional care. Monthly te $200.00 for single room including meals. Write r further information and illustrated pamphlet. reston Springs Gardens, Preston, Ontario.

3. REST HOMES

AROUND THE CLOCK
Nursing Care

ch Sloy Rest Home (Licensed), Winona, Ontario.

5. FOR RENT

NFURNISHED flat: Bloor - Spadina area in Toronto. Living room, bedroom, kitchen includes ve and refrigerator, private bathroom and porch. ne or two adults, prefer abstainers from alcohol. ply to Box 165, THE UNITED CHURCH OBSERVER, ronto.

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20. ACCOMMODATION AVAILABLE

HOME FOR SENIOR CITIZENS

COMFORTABLE accommodation in attractive Christian atmosphere is available for ladies and gentlemen at the Niagara Ina Grafton Gage Home, near St. Catharines, Ont. Information may be obtained from Mrs. L. F. Beattie, R. R. 1, St. Catharines, Ont.

COMING to Toronto? Christian Guest Home near subway at Eglinton Ave. Comfortable rooms —community kitchen, single day $2.50; weekly $10.00. 92 Orchard View Blvd. HUdson 9-0255.

UNITED CHURCH Training School is centrally located near car lines. Accommodation available June 1st to August 30th. Write 77 Charles Street West, Toronto.

24. PERSONAL

HEARING improved for many who have used Leonard's Invisible Ear Drums. $10.00 complete kit, or ask for free information and testimonials from many who have been helped. A. O. Leonard Company, Dept. F, Box 306, Station F, Toronto 5.

GET 8 HOURS SLEEP

NERVOUS tension may cause 75% of sickness. Particularly sleeplessness, jitteryness and irritability. Sleep, calm your nerves with "Napps," 10 for $1.00; 50 for $4.00. Lyon's Drugs, 471 Danforth, Toronto.

RUPTURED?

RELIEF and comfort. No understrap. No elastic. No steel. Write: Smith Manufacturing Co., Dept. 135. Preston, Ont.

TOBACCO Eliminator—Scientific guaranteed remedy for cigarette addiction. Free authoritative medical opinion supplied. Write C. W. K. Pharmacal Corp. Ltd., Box 88, Station B, Hamilton, Ont.

DRUG STORE NEEDS BY MAIL

PERSONAL needs. Inquiries invited. Lyon's Drugs, 471 Danforth, Toronto.

25. SERVICES OFFERED

GLASS LINERS for Silver Salts - Peppers, etc. Quality silverplating and repairing. Tarnish proofed if desired. Information, estimates free. Raymond Dalton, 54 Raglan Avenue, Toronto 10, Ont. LE. 6-7788.

MAKER of all types of Church Cabinets, Lecterns, Pedestals, Baptismal Fonts, Hymn Boards, etc. Robt. M. Dickerson, 133 Avon Ave., Toronto 9. Inquiries solicited. RO. 9-7185.

TYPING, Mimeographing, Illustrating, Manuscripts, Bulletins, Booklets, Financial Statements, etc. Mrs. Reta R. Wharram, 719 Chilver Road, Windsor, Ontario.

26. OPPORTUNITIES

LADIES

APPLICATIONS are now being received for the September class of The Trained Attendants Association of Canada. This course of nursing instruction affords many opportunities in the nursing profession. Write Post Office Box 94, N.D.G. Montreal, P.Q., or telephone Hunter 1-6216 after 6 P.M.

NEWS *(Continued from page 29)*

work was begun under Dr. Jacob Chandy, a graduate of the Montreal Neurological Institute. Three of its government graduates are working in different places in India, setting up this kind of work. In addition, Vellore gives pharmacy courses to students and nurses; both graduate and undergraduate midwifery, and social medicine, and all nurses graduating have public health training.

India's President Rajendra Prasad will open the jubilee celebrations. The aims are threefold: to provide an occasion for grateful rejoicing; to bring to people everywhere information about this work and to find new friends to support and pray for it; and to inaugurate a Jubilee Fund, part of which will be used to erect a permanent building for the School of Nursing and a dormitory for men internes.

Publishing House Notes

The Ship Under the Cross

I SHOULD like to mention again that this is the title of the study book for churches next fall and winter. It is an account of the long development of co-operative work among the churches of many nations, which has resulted in the formation of the World Council of Churches and other international Christian agencies, which are so important in the life of the world today.

The title of the book is from an early symbol of the church — a Ship surmounted by a Cross—which has become the emblem of the World Council of Churches. The author is Dr. John Webster Grant, our own Book Editor.

Ministers, teachers and study groups will want to obtain the book for preliminary reading during the summer.

The Book Steward.

The Ship Under the Cross,
The Ryerson Press.
Cloth $2.00; Paper $1.25.

Change of Address

The address of Rev. Henry Cotton after June 30th will be 9 Eldora Ave., Willowdale, Ontario. Phone BA. 2-1066.

Bursary Available

A Dufferin and Peel Presbytery bursary of $300 is available to a girl living in the area who desires to study at the United Church Training School with a view to full time service in the church. Applications may be made to Mrs. J. Christie, 87 Mill St. S., Brampton, Ont.

NOTICE—To Whom It May Concern: Contrary to a previous announcement Grade IX will be taught at Albert College, Belleville, Ontario, during the school year 1960-61. For further information write to the Registrar, Albert College, Belleville, Ont.

your daughter's education

You want your daughters to have the best, and a good school is a "must". These church-related colleges will provide your young people with an opportunity to develop mentally, physically, culturally, socially and spiritually.

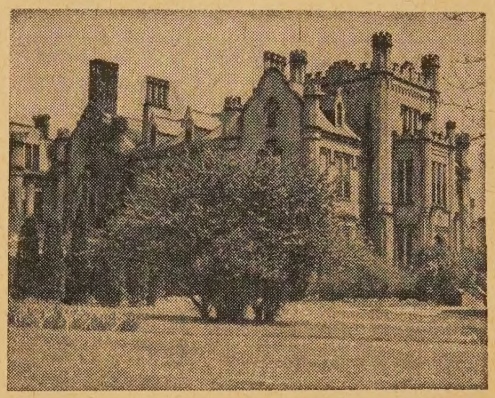
Ontario Ladies' College

WHITBY, ONT.

OLC has accommodation for 130 students in residence.

Classes for Grades VII to XIII. Special courses in music (piano, organ, voice, violin, theory of music and composition), art, speech, arts and drama, ballet. Sports facilities.

For prospectus and application form, write: Dr. S. L. Osborne, *Principal*, Ontario Ladies' College, Whitby, Ontario.



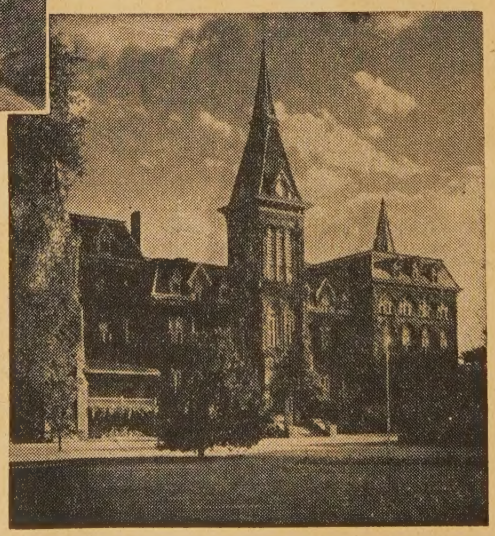
Balmoral Hall

WINNIPEG, MAN.

Balmoral Hall was established in 1901. It is governed by the United and Anglican Churches.

Classes for day pupils from Kindergarten to Grade XII, and for residence pupils from Grade IV to Grade XII. Art, music, dramatics, physical training, dancing, games, and swimming.

For prospectus and application form, write: Miss G. Murrell-Wright, *Head Mistress*, Balmoral Hall, Winnipeg, Man.



Alma College

ST. THOMAS, ONT.

Alma's chapel is the focal point of the life of staff and students. Art and music are stressed. A gymnasium, swimming pool, and outdoor playing field facilities.

Class for Grades IX to XIII, including commercial, music, art, and dramatics.

For prospectus and application form, write: Mrs. Steele Sifton, *Principal*, Alma College, St. Thomas, Ontario.

Other Church-related Schools to Serve your family:

Albert College

BELLEVILLE, ONT.

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Dr. A. E. MacKenzie, Principa

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EDMONTON, ALTA.

(Co-Ed) High School, Commercial, Music, Speech, Arts

The Rev. Hart Cantelon, Principal

Mount Royal Colleg

CALGARY, ALTA.

(Co-Ed) Junior College, High School, Commercial, Music

The Rev. W. John Collett, Principal

Stanstead College

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(Boys) Grades V-XII, Fully Residential

Athletics, Dramatics, Debatin

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United Church College

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(Co-Ed) Kindergarten-Grade X Commercial, Music, Art

Mr. Sherburne G. McCurdy Principal

United College

(Collegiate Div.)

WINNIPEG, MAN.

(Co-Ed) Grades XI-XII

Mr. Lorne Tomlinson, Dea (Collegiate Div.)